

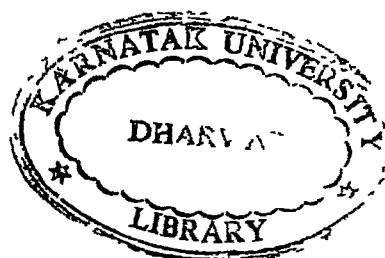
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A History of Śringēri

Ph. D. THESIS

1976

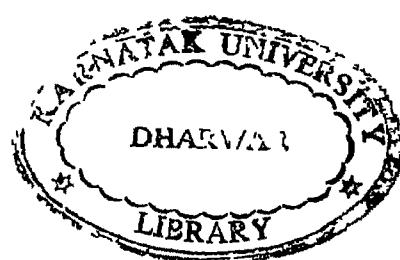


A. K. Shastry Tonnemane

A HISTORY OF SRINGERI

THESIS SUBMITTED TO THE KARNATAK UNIVERSITY,
DHARWAR, FOR THE AWARD OF Ph.D. DEGREE IN HISTORY,
1976.

A.K.SHAstry TONNEMANE



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I had the good fortune of studying under Dr.G.S.Dikshit, my respected professor and guide. It was he, who, initiated me into the research work. He has been a constant source of inspiration and encouragement. I should like to thank Dr.Dikshit whose methodical approach, sensitive judgement and guidance have contributed so much to the completion of the work.

I remember thankfully the benefits and help I have derived from the National and the Karnataka State Archives Departments. The authorities of these departments provided scope for my research work by assigning me the work of preparing the catalogue of the kadatas and other Kannada

records of the Sringeri Matha. In order to go through my thesis, this catalogue will be of great value.

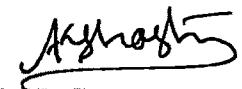
I offer my hearty thanks to Sri K.Gunda Jois of Keladi, who, in the initial stages helped me a lot in reading the Kannada mōdi script of the kadatas.

I owe a deep debt of gratitude to various scholars like Sarvasri K.R.Venkataraman, K.R.Srinivasan, S.Settar, V.S. Ramachandra Shastri, Vishvanatha Rajgopal Sharma and several others whose guidance and encouragement I can never forget.

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I have availed myself of the writings of previous writers on the subject to whom I am very much obliged.

Dharmas
D: 15 - 3 - 1976


A.K. Shastry Tonnemane.

Abbreviations

<u>ARMAD</u>	<u>Annual Report of the Mysore Archaeological Department.</u>
<u>EC</u>	<u>Epigraphia Carnatica.</u>
<u>FV</u>	<u>Founders of Vijayanagara.</u>
<u>GVK</u>	<u>Guruvamśa Kāvya.</u>
<u>IA</u>	<u>Indian Antiquary.</u>
<u>JOR</u>	<u>Journal of Oriental Research.</u>
<u>Kd</u>	<u>Kadata.</u>
<u>Kd (Accts)</u>	<u>Kadata pertaining to Accounts.</u>
<u>Kds</u>	<u>Kadatas.</u>
<u>KNV</u>	<u>Keladinripavijayam.</u>
<u>KP</u>	<u>Keladi Polity.</u>
<u>MG</u>	<u>Mysore Gazetteer ed. by C.HayavadanaRao.</u>
<u>QJMS</u>	<u>Quarterly Journal of the Mythic Society.</u>
<u>Sg</u>	<u>Sringēri.</u>
<u>Sg.R.</u>	<u>Selections from the Records of the Sringēri Mutt.</u>
<u>SS</u>	<u>Sringēri Souvenir.</u>
<u>STR</u>	<u>Sivatatvaratnākara.</u>
<u>TTW</u>	<u>The Throne of Transcendental Wisdom.</u>
<u>V</u>	<u>Verse</u>
<u>VSCV</u>	<u>Vijayanagara Sexcentenary Commemoration Volume.</u>
<u>VSK</u>	<u>Vidyāranyara Samakālinaru.</u>

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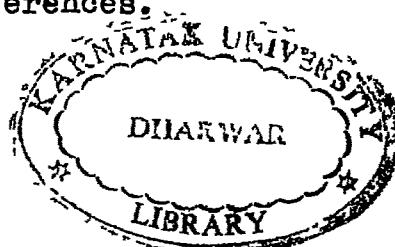
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CHAPTER IPart I - IntroductionImportance of Sringēri

Sri Saradā Pītha (the matha or monastery) at Sringēri was established about twelve hundred years ago by Sri Ādi Śaṅkarāchārya. In spite of a number of political, religious, economic and social vicissitudes, the Sringēri Matha has continued to exist down to our own times as a great religious centre. The Matha has done much for the uplift of Dharma (code of righteousness) and the advancement of advaita (non-dualism) philosophy. The Pītha has been distinguished by an unbroken succession of Gurus well-known for their spiritual eminence, learning and piety. The followers of advaita acknowledge the Sringēri Guru (a preceptor or a supreme teacher) as their Spiritual Director.

Aim of the thesis

The aim of this thesis is to survey the history of Sringēri from the Vijayanagara times (14th century) to the 19th century. This survey is primarily based on the records in the possession of the Sringēri Matha. These

records are of two kinds - kadatas (Kds.) and sanads. Sanads are charters by kings to individuals and groups conveying to them either privileges or property or both and they are well-known. On the other hand, the kadatas are less known. That they also can be made to yield valuable material for the allround history of the Sringēri Matha from the 17th to 19th centuries is the purpose with which this thesis is written. Sometimes, these kadatas contain a few copies of earlier records viz., stone and copper-plate inscriptions belonging to Vijayanagara times. Hence our study proper begins with the Vijayanagara times. But this description of Vijayanagara times is restricted to what little we learn from the kadatas and when these latter begin to depict in greater detail the activities of the Matha as from the 17th century, then our account becomes fuller. For the reasons stated above, the full title of the thesis would be A History of Sringēri Matha from the Kadatas.

Analysis of the Chapters

I have divided my thesis into ten chapters. The I Chapter has two parts. The Introductory or the I part points out the importance of Sringēri, aim of the thesis, analysis of the chapters, traditional importance of

Sringēri and its geographical features, establishment of the Mathas by Ādi Śankarāchārya and Śrī Śāṅkara's successors on the Sringēri Pīṭha right upto Vidyāranya.

The second part which surveys the sources is subdivided into two sections. The first deals with the study of stone and copper-plate inscriptions, literary works and monuments. The second section contains an account of the meaning, importance, size, classification, subject-matter, date, language, script and style of the kadatas.

The II Chapter concerns itself with the relation between Sringēri and Vijayanagara. Emphasis is laid on Vijayanagara's relations with Sri Vidyā Tīrtha, Śrī Bhāratī Tīrtha and Śrī Vidyāranya. And with the help of a few examples, the relation between Sringēri and the various dynasties of Vijayanagara like the Sangamas, the Sāluvas, the Tuluvas and the Āravidus is sketched.

The III Chapter describes the cordial relation which existed between Sringēri and the Keladi rulers.

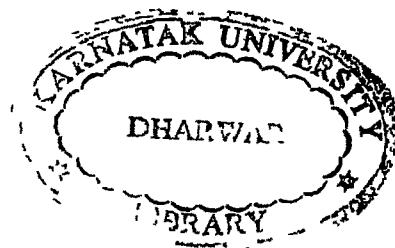
The IV Chapter is about Sringēri and the Marathas. It describes the relation between Śrī Satchidānanda Bhāratī II and Śivāji II and Bājirao I, and also between Śrī Abhinava Satchidānanda Bhāratī I and Bālaji Bājirao

and Mādhavrao.

The V Chapter is about Śringēri and the Muslim rulers such as the Adil Shahis of Bijapur, the Mughals, the Nizams of Hyderabad and Hyder and Tipu of Mysore.

The next Chapter is about Śringēri's relation with Mysore. The Wodeyars like the Keladi Nāyakas were ardent devotees of the Śringēri Jagadgurus. This intimate relationship between them and their Gurus is illustrated in this chapter. This chapter also deals with Śringēri's relation with the British, in particular with the British Commissioners in Mysore. Some of them like Mark Cubbon and L.Bowring had reverence for Śrī Narasimha Bhāratī VIII.

Chapter VII deals with the administration of the Śringēri Samsthāna (a state exercising revenue and judicial authority) during the 17th, 18th and 19th centuries. It deals with the institution of the Jagadguru and various aspects relating to his office like titles and insignia, succession, coronation, sanyāsa (asceticism), choice of the Guru etc. A brief description of the birth, growth and consolidation of the Samsthāna and its geographical limits is then given. It also contains information about the various officials like sarvādhikāri



(a general superintendent), pārupatyagāra (officer in charge of a temple), subedār (the chief officer of a taluk), killedār (an officer in charge of a fort or a matha), amildār (revenue collector), peiskār (a revenue officer secondary to an amildar), maniyagāra (superintendent of a temple or a matha or a custom-house or a garden) etc. and their respective duties.

The VIII Chapter is about religious conditions. It deals with land-grants made to the Matha by secular heads and by the Gurus to different individuals. Information about principal deities, temples, chāturmāsya, pilgrimages, religious supremacy of the Sṛīṅgēri Matha over other mathas and the veneration that the Matha commanded from secular heads and people of different communities is given in this chapter.

Chapter IX deals with economic matters. Various economic aspects like immoveable and moveable property of the Matha, sources of income and items of expenditure, land transactions etc. are covered in this chapter.

Chapter X deals with social aspects like caste system, tolerant policy of the Matha, position of women, unsocial elements, the Matha and its disciples,

āchāra-vichāra (ceremonial observances) and bahiskāra or excommunication.

An appendix describes the literary contributions of the Srīngēri Gurus, temples, mūhūrtā kāntāl, & genealogy of the Gurus.

Traditional importance of Srīngēri and its geographical features

The sacred town of Srīngēri,¹ or Risyā-Srīngagiri of Rāmāyana fame² is situated on the left bank of the river Tungā. Srīngēri is in the present Chikkamagalur District (formerly Kadur District) of the present Karnātaka State. The mountain ranges, deep valleys, green forests and the crystal waters of the river Tungā encircling the town have created a lovely atmosphere. It is this life-giving water which has quenched the thirst of generations of people who have lived, and been living on either bank of the river through the ages.

Establishment of the mathas by Ādi Sāṅkarāchārya

Risyāsrīngagiri again came into prominence during the historical times particularly when Śrī Ādi Sāṅkarāchārya, the greatest exponent of Advaita Vedānta established here the now famous Śrī Saradā Pīṭha in the 8th century A.D.

Though tradition traces a long line of Brahmajñānis³ before Śaṅkara, only Goudapādāchārya and Śrī Gōvinda Bhagavatpādāchārya are historical personages.

The period on the eve of Ādi Śaṅkara's birth was an age of unrest and strife characterized by spiritual and intellectual bankruptcy and also political and social discord. Religion in India, based on the Vedas, the Upaniṣads, the Epics, the Purāṇas and the Sūtras, was seriously challenged by atheism, agnosticism and nihilism. Hindu culture was in danger due to Vāmāchāra or tāntric practices of the debased offshoots of the originally pure Jain, Buddhist and Sākta cults. It was absolutely necessary to bring together the Sāktas or the worshippers of Devi, the Sauras or the devotees of Sūrya, the Bhāgavatas or the followers of Sīva, the Gānapatyas or the followers of Ganapati etc. under the banner of one faith. This herculean task was accomplished by Jagadguru Ādi Śaṅkarāchārya who established four advaita mathas⁴ and they are, Śringēri in the south, Dvāraka in the west, Badri in the north and Jagannātha in the east. Ādi Śaṅkarāchārya installed his renowned disciples, Surēśvara, Padmapāda, Tōtaka and Hastāmalaka respectively as the pontiffs of these mathas. The idea of establishing these

mathas in four different corners of India was to bring about national integration which Śāṅkara had then in his mind.

Though there are different opinions⁵ with regard to the date of Śāṅkara, the generally accepted date is A.D. 788 - A.D. 820.⁶ Sri Śāṅkara's life-time was short but his achievements were very great. Having vanquished all the religious opponents of his day, he established the superiority of the Vedic Dharma. He was truly a Jagadguru (the teacher of the world) and the one who wished the well-being of the entire mankind. Since then, the successors of Ādi Śāṅkara have retained the same title for themselves and for the Matha, "The Jagadguru Sri Śāṅkarāchārya Matha of Sri Śāradā Pīṭha". Śāṅkara's Bhāsyas, Stōtras and Prakarana granthas are the products of a high intellect. It is an important point to note that he was neither patronised by kings nor by opulent people. It was due to spiritual and intellectual power that he became so great.

Ādi Śāṅkara revitalised Hinduism, established the unity of God, founded the mathas or Hindu monasteries and reintegrated India that was going to pieces spiritually as well as socially.

Sri Sankara's successors upto Sri Vidyāranya

The immediate successor of Sri Śankara on the Śringēri Pīṭha was Sri Surēśvarāchārya. His successors⁷ on the Śāradā Pīṭha till the 13th century, lived with their disciples in the hermitages in Śringēri, Simhapura, Vasisthāsrama and Kigga which are in the neighbourhood of Śringēri.⁸

It was during the 14th century that Śringēri again gained prominence, when great pontiffs like Vidyāśāṅkara Tīrtha (Vidyā Tīrtha), Bhāratī Krisna Tīrtha (Bhāratī Tīrtha) and Vidyāranya, ascended the Śāradā Pīṭha. It was during the pontificate of Vidyāranya that Śringēri, besides being a Matha became a Samsthāna owing to the acquisition of lands. In the beginning, the lands were granted to the Matha by the Vijayanagara rulers and subsequently the rulers of different dynasties also granted lands. As a result, the Samsthāna was born and in due course it was developed and consolidated. Its relations with the various secular heads and the general administrative, religious, economic and social conditions prevailing in the Samsthāna in the past centuries, will be dealt with in the subsequent chapters of this thesis, after a consideration of the sources of its history.

Part II - A Survey of the SourcesIntroduction

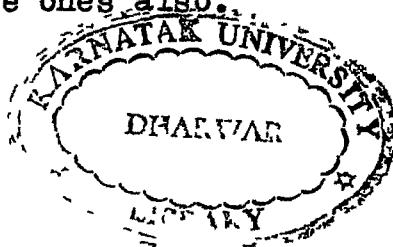
The sources of information for the history of Sringēri are vast and varied. If there are, as one category, stone inscriptions and copper-plate grants mentioning the dates and the transfer of lands, there are, as another category, literary works throwing light on the religious, philosophical and literary activities of the various periods. The monuments of Sringēri are rich in art. They also throw light on the religious and cultural activities of the Matha through the ages. There are nearly 200 sanads⁹ and other records in the personal possession of His Holiness, which are of great historical importance. Besides these, the kadatas are of immense value in understanding the political, administrative, economic, religious and social conditions prevailing in between 14th and 19th centuries.

In order to understand the antique greatness of Sringēri, we have to rely upon traditions that are current in the area and some of them are enshrined in the Rāmāyana and the Mahābhārata. When we arrive at the historical times, though the sources are vast and varied, some of them

are contradictory regarding dates and events, and as a result, it has become a little difficult for historians to give a complete account from Sri Śankarāchārya to Sri Abhinava Vidyā Tirtha, the present senior pontiff. In the absence of contemporary sources, it is still more difficult to narrate the history of Śringēri from Sri Śankara to Sri Vidyāranya. The names of some of the pontiffs being the same confusion is created in fixing the chronology. The historian's task has become difficult owing to the loss of some invaluable sources like inscriptions, literary works, manuscripts, sanads, kadatas etc. Moreover, a large part of the information that we gather from such sources is religious and philosophical in character rather than historical. As the present work is mainly based on the kadatas only a passing reference is made here to some of the other sources like stone inscriptions, copper-plate grants, literary works, monuments and sanads.

(1) Stone Inscriptions

Inscriptions are of great importance not only in understanding the early history of Śringēri, but also of that of Karnātaka. Inscriptions pertaining to Śringēri are generally donative in character, though there are a few commemorative ones also.



The earliest noted stone inscription, found in the Jaina Pārśwanātha Basti in Śringēri, dates back to 'Saka 1071 (A.D. 1150).¹⁰ But the earliest stone-inscription from the point of view of the study of the Śringēri Matha, is dated 'Saka 1268 (A.D. 1346),¹¹ and this is about a gift of land by Harihara and his brothers to Sri Bhāratī Tīrtha. In order to understand the relation between Śringēri and Vijayanagara, inscriptions are of immense value. Most of the inscriptions are engraved in Nāgari characters, although the language is Kannada. Some of these inscriptions are also copied down in the kadatas of the later periods.

Inscriptions on copper-plates and other valuable articles and coins

Like stone inscriptions, copper-plate inscriptions are also important. They have lasted through the ages. They give much useful information like chronology with accuracy and brevity. The copper-plate inscriptions are also mostly donative in character. Twelve copper-plate inscriptions¹² found in the Matha have been examined by the Archaeological Department. These indicate the relation between Śringēri and the Vijayanagara and Keladi rulers.

Besides copper-plate inscriptions, there are many articles of gold and silver¹³ in the Matha bearing the names of the donors. Krishna Rāja Wodeyar III and his queen made presents to the Matha of a number of valuable articles like a tiara set, a gold palanquin, silver vessels, a jewelled gold box, jewelled gold cups, silver vessels etc. A silver throne, a silver vessel and bells have similarly come from other chiefs. The copper-plates together with various articles bearing inscriptions are quite useful in knowing the Matha's relation with the various rulers and also in dating the various events.

Two necklaces¹⁴ known as Puttali-saras of the Goddess Sāradā consist of 124 gold coins. A numismatist will certainly be interested in studying these coins belonging to various governments. Coins of the Mughal Emperors, the Nizam, East India Company, and Mysore Wodeyars are indigenous, whereas, there are also coins from China, Russia, Venetia and Belgium. The various valuable articles and golden coins indicate the universal respect and reverence that the Matha commanded in those times.

Literary works

Literary works both in Sanskrit and Kannada constitute

important sources of information for our present study. With regard to the history of Śringēri, generally, inscriptions are corroborated by literary works. But they are many a time coloured by poetic fancy and exaggeration. At certain times, dates and events mentioned in inscriptions and literary works do not tally. That is why, meticulous care is to be taken while making use of such sources. Literary works while narrating some of the contemporary events also throw light on the historical events and the genealogy of the Jagadgurus. Reference may be made to some of the following important works.

Though Sankara is considered to be the author of a number of scholarly works,¹⁵ no where he has mentioned his own name to claim the authorship. In the absence of contemporary sources, one has to rely upon the later ones. It is said that the Achārya's Digvijaya is beautifully described in Vijaya Dindima, a work attributed to Śrī Padmapāda, one of the direct disciples of Sankara. But unfortunately the work is lost.

In due course, it appears that a number of advaita mathas sprang up each patronising its own set of scholars interpreting the life and spiritual conquests of Sankara in its own ways. These works are collectively known as

Sankara Digvijayas. Though all these works agree with each other as regards the spiritual conquests and greatness of Śaṅkara, they differ with regard to date, place and some events which are said to have taken place in Śaṅkara's life. In the present context, we do not consider the works of Śaṅkara since they do not throw light on the history of Śringēri. And for the same reason also we do not take into account the works on Sankara.

Sri Puruṣottama Bhāratī Charita found in the archives of the Matha, composed by Visnu, belongs to the early 15th century. This manuscript contains 12 chapters and the first three chapters give a brief account "of the Āchāryas from Śrī Vidyāśaṅkara to Śrī Chandrasekhara Bhāratī II, and the rest deal with Sri Puruṣottama Bhāratī until his assumption of the pontificate at Hampi and taking over the matha administration in Śringēri."¹⁶

Another manuscript found in the Matha belonging to the early 15th century is Yatīndra Charita¹⁷ which deals with the life and work of Śrī Narasimha Bhāratī.

An account of Vijayanagara Emperors down to the reign of Venkata I is given in Vidyāranyakālajñāna¹⁸ (A.D.1600).



An elaborate account of the pre-monastic life and the pontificate of Śrī Satchidānanda Bhāratī (A.D. 1622 - A.D. 1663) ¹⁸ are found in Rāmachandramahōdaya,¹⁹ a poem. The authorship of the poem remains unidentified.

Gurusataka composed by Śrī Satchidānanda Bhāratī I is of immense value in tracing the succession of the Jagadgurus.²⁰

Gadyavallari,²¹ another manuscript in Sanskrit from Bihar, gives the genealogy of the pontiffs of Śringēri from Śrī Saṅkara to Vidyāranya.

Basavappa Nayaka I (A.D. 1697 - A.D. 1714), 13th ruler in the pedigree of the Keladi rulers, composed in Saka 1631 (A.D. 1709) Sivatatvaratnākara (STR) an encyclopaedic work in Sanskrit. This work is of great importance not only in understanding the history of Vijayanagara and Keladi, but also in knowing the relationship between Śringēri and Keladi.

Guruvāmsa Kāvya²² (GVK) (C.A.D. 1735), a valuable manuscript in the library of the Matha, composed by Kāśi Lakṣmaṇa Śāstri, a contemporary of Śrī Satchidānanda Bhāratī II, gives biographical sketches of the successive

Āchāryas from Sankara to Satchidānanda Bhārati II (A.D. 1705 - A.D. 1741). There are 19 cantos in the Kāvya. Besides these, there are innumerable treatises in Sanskrit²³ composed by the Jagadgurus of the Matha and also by a number of advaita philosophers. Such compositions though mainly important from literary, religious and philosophical points of view, sometimes also throw light on the contemporary events.

Keladinripa Vijayam (KNV) in twelve chapters is the only important historical work in Kannada. It was Linganna who wrote this in about A.D. 1763. This historical work is useful in knowing about the genealogy of the Jagadgurus up to A.D. 1739 and also in knowing the respect that the Keladi rulers showed to the great Āchāryas.

The library of the Matha

The library of the Matha which is situated at present on the first floor of the Śrī Śāradāmbā temple, is fairly rich consisting of about 500 palm-leaf manuscripts²⁴ and a large number of printed books. Most of the manuscripts are in Sanskrit and a few are in Kannada. Some of the manuscripts are still unpublished. A few such unpublished manuscripts may be mentioned here.

Ramaniyarāghava and Sandhanakāvya, the biographies Purusottamabhāratī-charitra and Rāmachandramahādaya, the philosophical and grammatical treatises Vaidikanīrnaya and Prakriyākaumudi and the commentaries of Surēśvara's Vārtika²⁵ etc.

A careful study of some of these manuscripts will certainly throw more light on the history of Sringeri.

The Monuments

Sringēri is rich in monuments. There are about a hundred and twenty shrines in the area, including a Jain Basti. The construction of temples began in the Vijayanagara times. The temples of Vidyāśāṅkara, Sāradāmbā, Śāṅkara, Malahanikarēśvara and Janārdana are attractive from the point of view of architecture. The Vidyāśāṅkara temple, in particular, is exquisite in its art and architecture. There are several Adhisthanas (^{or seats}) of the Jagadgurus, quite near the Vidyāśāṅkara temple. A number of temples built in and near Sringēri are of stone and hence have lasted long. These temples are primary sources for the study of the history of art and architecture in Sringēri and incidentally they are useful for the history of the Matha.

Kadatas

Meaning

As the present work is mainly based on the kadatas, it is essential on our part to know all about them. It is to the good fortune of the world of scholars that the Sringeri Matha is preserving a large collection of kadatas. A few kadatas of the Sringeri Matha are kept in the Madras Oriental Manuscript Library.²⁶ The kadatas are of great historical importance throwing light on the history of Sringeri from the 14th to the 19th century. They are also of great value in understanding the Sringeri Matha's relations with the ruling states during the same period.

D.C.Sircar in his book, Indian Epigraphy, writes, about kadatas thus: "The mercantile community of the Mysore region are stated to have prepared their account books with such sheets of cloth seasoned with a paste made out of the powder of tamarind seeds and afterwards blackened with charcoal."²⁷

Sircar cites a few more examples²⁸ to prove the existence of the kadatas in the ancient period of our history. A kadata or kadita is a long piece of cloth covered with a paste, made out of ground tamarind seeds

and charcoal powder. When covered with this charcoal paste, it appears like thick black paper. This long piece of cloth is folded in the form of a book running up to two or three hundred pages, but opens out like a roll. The material used for writing on them is white pot-stone or soap-stone pencil. Such white pot-stone pencils are found in Śringēri even now.²⁹

Size

Though in general the kadatas appear to be more or less of the same size, when actually measured, they vary. Most of them come within the range of $7\frac{1}{4}$ " by 9". There are a few having the measurement of 5" by 7" and $6\frac{1}{4}$ " by $8\frac{1}{2}$ ". There are also some kadatas of a slightly bigger size measuring 9" by $10\frac{3}{4}$ " and 9" by 11". Similarly the pages of the kadatas vary.

Classification

The kadatas of the Śringēri Matha may be broadly classified under two heads: (1) Nirūpas and Binnavattales, and (2) Account Books (Kd. Accts.). After a careful scrutiny, it is found that there are 205 and 548 volumes belonging to the former and the latter category

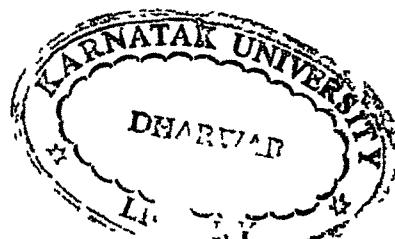
respectively. The nirūpas (orders) and binnavattales (letters of respect) are more important from the point of our present study though the Account Books can hardly be neglected.

Subject-matter

The kadatas containing nirūpas and binnavattales throw light on some aspects of the political, administrative, religious, economic and social conditions prevailing not only in Śringēri but also in the whole of Karnātaka from the 14th to the 19th century. A study of the nirūpas and binnavattales brings out the relation between the Śringēri Matha and the various secular powers like Vijayanagara, Keladi, Marathas, the Wodeyars of Mysore, Hyder, Tipu, the Nizam, Chiefs of the various principalities and the British. There are several documents dealing with the correspondence between the Śringēri Matha and the various religious institutions and the government officials. A number of grants of land and other presents made to the Śringēri Matha from various secular heads from time to time are recorded in these volumes. Similarly, the Jagadgurus granted rent-free lands and presents to scholars of repute. There are several nirūpas and binnavattales pertaining to

the general administration of the Matha. Various aspects covered under this head like sarvādhikāra (general superintendence), pārupatya (administration of a temple), rahadāri (permit or passport) and rāyasa (clerkship) stand in testimony to this. Some of the binnavattales deal with economic aspects like the cultivation of paddy, sugarcane, arecanut etc. Some aspects like the exclusive right of the sale of farms, assessment, tax, toll, property, wealth, profit, pledge, storehouse, mortgage bond and holdings of land are also recorded. Information about the worship of gods by pūjāris,^(priests) the renovation of the temple of Goddess Saradāmbā, Navarātre Mahōtsava, etc. throw light on the religious conditions prevailing then. Besides these, there are a good number of documents throwing light on the genealogy and dates of the Jagadgurus, judicial matters, regular inquiry into the conduct of the 'sisyas (disciples) and proper care of the fallen women.

The Account Books numbering 548, more bulky than the nirūpas and binnavattales, mainly deal with the day-to-day accounts. The minute details of various items of income and expenditure are neatly written in them. From these, we can gather information about the various items used on the different religious occasions. Similarly, sources of income from the property of the Samsthāna and also



from the devotees outside are recorded in them. Though from the political, administrative and cultural points of view they are of less importance, from the economic and religious points of view, they are very noteworthy. A more careful study of the Account Books is needed to bring these aspects to light.

Date

"The kadatas contain both copies of records of bygone times as well as contemporary correspondence. As such it is difficult to determine the date of individual volumes."³⁰ Out of 205 volumes related to nirūpas and binnavattales, about 134 volumes bear the exact date and the remaining 71 simply mention the names of the Samvatsaras without any reference to the Saka era. But it is not really that difficult to determine the approximate year of at least some undated volumes, for some of the documents mention the names of some important persons and also a few important events. However, it is dangerous to arrive at hasty conclusions. The latest dated record is Saka 1793 or 1871 A.D.³¹ But it is not so easy to mention the earliest dated record, for some of the earliest dated records belonging to Vijayanagara times, are copies of stone and copper-plate inscriptions. However,

we can safely say that in the Srīngēri Mathā, the kadatas came into use from the last quarter of the 17th century and continued right upto the seventies of the 19th century.

Unfortunately the Account Books, except a few, do not contain any dates. In the absence of dates, it has not been possible to arrange them in a chronological order.

Generally, kadatas are dated in Saka era. But the binnavattalēs issued by Hyder and Tipu are dated in Hijari. Kali era is also mentioned in some of the documents. However, nirūpas and binnavattalēs of the last century issued by the Maharajas of Mysore and the British officials, mention the Christian era along with the Saka era. The usual style of mentioning these dates according to the Hindu system is Saka Varsa 1677 Bhāva Samvatsara, Chaitra Suddha 15; the Muslim method is Tarik 18 ne Mahed Bani Sāl Jabar Jidz San 1219 Mohammedi; and the Christian method is correspondingly Māhe February San 1828 ne Isavi etc.

Language, script and style

The language of the kadatas is mostly Kannada. But there are documents in Sanskrit, Marathi, Tamil, Telugu and Persian. The use of different languages indicates

that the Sri-Matha's correspondence was with the chiefs of various provinces of India during the 18th and 19th centuries. Generally, Srimukhas (letters) sent by the Jagadgurus used to be in Sanskrit and the binnavattales from the secular heads of the different kingdoms used to be in their respective languages. And the Sri-Matha's writers used to copy the same, of course, in Kannada script. Though different languages are used, the script is uniformly in Kannada excepting very few documents that are in Nāgari. Since the kadatas cover the period of nearly two hundred years, it is obvious that the documents were written by different writers. The script is old Kannada mōdi. After only a long practice scholars can read this script. Generally the handwriting is beautiful and legible. But the handwriting of certain writers is not legible. Even in individual volumes handwritings differ from page to page. The writers adopted a definite style in recording the events. But there are variations in language. The variations are neither due to the passing of years or due to the slips of penmanship or sometimes to the change of writers. After a careful study one can say that the kadatas are not works composed by scholars but records written down by the clerks of the Matha. Hence

their literary value is comparatively less. Moreover, it appears that it was a custom then to use the kadatas ✓ for recording secular transactions and the palm-leaves for religious and scholarly works. Handmade paper came into use at a later stage.

Writing in the beginning of this century, R. Narasimhachar says, "In the matha there are several cart loads of kaditas, nearly 200 years old, stored in two or three big rooms."³² But at present such a large quantity of kadatas is not found. It is said that sometime in the thirties of this century, some kadatas were lost in the Tungā river. Who knows how rich were the archival materials that were lost in this sad catastrophe ! More recently too, the kadatas in the Matha were found rapidly decaying owing to atmospheric conditions and lack of proper care. R.Narasimhachar further mentions, "A careful examination of these kaditas is likely to reveal several interesting facts with regard to the history of the matha, and it is earnestly hoped that the authorities of the matha will arrange for this examination before the kaditas are lost or destroyed by moths or white ants."³³ It appears that the wishes of R.Narasimhachar, as also of K.R.Venkataraman and several other profound scholars of the past are fulfilled now. After a long time these

kadatas of the Sringēri Matha have once again drawn the attention of modern scholars³⁴ who impressed on the authorities of the Matha the necessity to arrange for their proper maintenance, which has now been done.³⁵

Notes and References

1. The town lies on $13^{\circ} 25'$ North latitude, $75^{\circ} 19'$ East longitude, 2439 feet above the sea level and about 30 miles from the Arabian sea.
2. The story of Risyasringa is narrated in "Bālakānda" of Vālmiki Rāmāyana.
3. Sri Śaṅkarāchārya, in the beginning of the Brihadāraṇyaka Bhāṣya pays homage to the Brahmavidyā sampradāya Āchāryas. He thus sets an example to all that before beginning the study of Sāstric works we should pay respect to all the Āchāryas who have bequeathed the Sāstras to us.

Brahmajñānis are the seers who have attained the Supreme knowledge of the Ātman.

4. As per the opinion of the pontiffs of Kāñchi Kāmakōti Pīṭha, Śaṅkara established five mathas and Kāñchi Kāmakōti Matha is one among them, perhaps the most important.

However, Jayapur Visvanath Rajgopal Sarma in his Hindi book, Srimajjagadguru Śaṅkaramatha Vimarsa, published in 1963, pp.100-652, has put forth several arguments to refute the claims of the Kāmakōti Matha. The scholar opines that Śaṅkara established only four principal mathas.

The view, Śaṅkara established only four principal mathas, is supported in the Annual Report of The Mysore Archaeological Department (ARMAD), 1916, pp. 10-11 and also in the Mysore Gazetteer (MG), Vol.V. p.1175.

5. 4th century A.D. - R.G.Bhandarkar; quoted in TTW., Madras, 1967, p.4. Note: The late Sri K.R. Venkataraman was a Director of Public Instruction and Director of Archaeology in the erstwhile Pudukottai State. His articles, "The Vaikhānasas" and "Skanda Cult in South India" have appeared in the Cultural Heritage of India, Vol.IV. His book, The Throne of Transcendental Wisdom (TTW), is the standard history of Śringēri. Its title is likely to mislead the ^{unknowing} ~~unwearied~~ reader into thinking that it is more the work of a devotee than that of a historian.

A.D. 552 - A.D. 590 - Late Justice Telang, Indian Antiquary (IA), XIII, pp.95 ff.

A.D. 655 - A.D. 689 - T.R.Chintamani, Journal of Oriental Research (JOR), III, quoted in TTW., p.5, foot note No.4.

A.D. 684 (birth) and lived for 32 years - J.V. Rajgopal Sharma, Srimajjagadguru Sankaramatha Vimarsha, Dharmapuri, 1963, p.27.

A.D. 745 - A.D. 769 - Rice, MG., Vol.1, p.300.

A.D. 805 - Kāśī Lakṣhmaṇā Ṣāstri, Guruvaṁśa Kāvya (GVK), Srirangam, 1966, Canto II, verse (V), 59. Note: It is a rare and a valuable manuscript found in the library of the Śringēri Matha. It is a Kāvya in 19 cantos. Kāśī Lakṣhmaṇā Ṣāstri,

the author of this Kāvya was an asthāna vidvān in the Matha during the pontificate of Sri Satchidānanda Bhāratī II (A.D. 1705 - A.D. 1741). The manuscript, which is published now by Sri Vani Vilas Press, Srirangam, is of immense value in knowing about the lineage of the Srīngēri Jagadgurus and some of their contemporary events.

6. A.D. 788 - A.D. 820-1 - a) J.F.Fleet,

W.Logan,
D.R.Bhandarkar,
Maxmuller,
A.A.Macdonald,
Buhler and
M.Barth.

IA., IX, pp.174-75; XLI, p.200; quoted in
TTW., p.6.

b) "The latest contributions on this subject appear to be Mr.K.B.Pathak's paper, ante Vol.XI, p.174 f; in which he quoted a manuscript that gives Kaliyuga-Samvat 3889 (A.D. 788-89), the Vibhava Samvatsara as the year of Samkarāchārya's birth and Kaliyuga Samvat 3921 (A.D. 820), the full-moon day of the month Vaisākha, as the date of his death;"

Quoted in IA., Vol.XVI, Bombay, 1887, p.41.

7. See The Jagadguru Parampara in appendix, n.^o 44

8. K.R.Venkataraman, Śamkara and His Sāradā Pītha in Srīngēri, Calcutta-53.

9. ARMAD., 1916, Śringēri, p.17.
10. Ibid., 1934, Śringēri, No.24, p.113.
11. Selections from The Records of The Śringēri Mutt
(Sg.R.), Mysore, 1927, No.1.

Note: This is a compilation of documents made by the late Mr. Rājakāryaprasakta B. Ramakrishna Rao, Retired Palace Controller, Mysore, who had been specially entrusted with this responsible work by Brahma-sī Gurusēvāpravīna N. Srikanta Sastrigalu, Agent of the Śringēri Matha. The book contains documents showing relations between Śringēri and various secular heads like the Vijayanagara Emperors, the Keladi rulers, the Marathas, the Muslims, the Wodeyars and the British. The book is not for publication.

12. ARMAD., 1916, Śringēri, No.21, p.17.
13. Ibid., No.22, p.18.
14. Ibid., No.23, p.19.
15. Bhāsyas, Stōtras and Prakarna Granthas are together called Prasthānatrayi.

Note: The scope of the thesis does not permit to mention the works of Śāṅkara in detail.

16. A reference is made to Sri Purusottama Bhāratī Charita in TTW., under 'Author's notes', p.IX.
17. Ibid.
18. A manuscript of about 300 pages in the Mysore Oriental MSS Library. Quoted in TTW., p.IX.

19. A reference is made to this work in TTW., under 'Author's notes', p.X.
20. Ibid.
21. Ibid and also p.31, where a fuller note about the work is given.
22. A brief review in English is given by K.R.Venkataraman in his book, Sringēri Vignettes, pub. Sri Vanivilas Press, Srirangam, 1968, pp.64-71.
23. Naishkarmyasyiddhi by Śrī Surēśvarāchārya, Adhikarā-nātnamālā by Śrī Bhāratī Tīrtha, and Bhāsyas, Anubhūti Prakāśika, Vivarana-pramēya Saṅgraha and Dēvi Aparādhā Stōtram by Vidyāranya.
24. ARMAD., 1916, Sringēri, p.19.
25. Ibid.
26. I could not look into these kadates.
27. D.C.Sircar, Indian Epigraphy, pub. Motilal Banarsi-dass, First ed., 1965, pp. 65-66.
28. a) "About the last quarter of the 4th century B.C., Nearchus seems to have noted that the Indians used to write letters on well-beaten cotton cloth," Cf. Buhler, Indian Palaeography, p.6, quoted in Indian Epigraphy, p.66.
- b) "A stone inscription of about the first quarter of the 8th century A.D. refers to itself as a Kriyacirika, i.e. 'a deed of purchase written on a piece of cloth.' Ep. Ind., Vol. XXVI, p.246; JBORS, June 1944, pp. 198 ff., quoted in Indian Epigraphy, p.66.
- 28 b Epigraphia Carnatica IV, Hunasur 24, at Dharmapura, refers to the conquests of Hoysala Narasimha (the son of Vishnuvardhana) as having been recorded in his kadata (ledger which lists the countries that were won) and the ole (records). This is the earliest use of the term kadata in Karnataka and its use here it is significant note is a ledger containing the conquests

29. With Sri Krishnaswami, a clerk in Srī Śringēri Matha's office.
30. From Contents of the kadatas of Sri Sri Śringēri Jagadguru Mahāsamsthānam, a typed copy, pub. Karnataka Archives, 1974, Notes p.iii.
31. Kd. 100, No.15, p.32.
32. ARMAD., 1916, Śringēri, p.18.
33. Ibid.
34. G.S.Dikshit, S.N.Prasad, S.V.Desikachar and S.Setter.
35. It was the privilege of the author of the present work to prepare the catalogue of the kadatas pertaining to the nirūpas and binnavattalas. Scholars can now make use of this catalogue, subject to the conditions as laid down by the Karnataka State Archives.

Contents of the kadatas of Sri Sri Śringēri Jagadguru Mahāsamsthānam, pub. Karnataka State Archives, a typed copy, 1974.

CHAPTER IISringeri and VijayanagaraIntroduction

From the period of the establishment of the Vijayanagara kingdom (A.D. 1336) down to the modern times the various secular heads like the Vijayanagara Emperors, the Keladi Rulers, the Maratha Chiefs, the Muslim Rulers like Hyder, Tipu and the Nizam, the Mysore Wodeyars and the British Commissioners maintained close contact with the Sringeri Matha. These rulers patronised the Sringeri Matha, and showed their reverence to the Jagadgurus.

Sources

Besides the literary works like Vidyāranyakālajñāna, Guruvamsakāvya and Sivatatvaratnākara, inscriptions¹ are the main sources of information to know about the relationship between Sringeri and Vijayanagara. There are also a few kadatas² (most of them are copies of inscriptions) which shed light on the relationship.

Vijayanagara's relations with Sri Vidya Tirtha, Sri Bharati Tirtha and Sri Vidyaranya

With the establishment of the Vijayanagara kingdom, the Sringeri Matha came to be patronised for the first time by a temporal head³ and the Jagadgurus in return, extended their spiritual protection over the Vijayanagara Empire.

The pontificate of Sri Vidya Tirtha, Sri Bharati Tirtha and Sri Vidyaranya witnessed a glorious period in the history of Sringeri. Though there are different views regarding the origin and foundation of the Vijayanagara kingdom, it is accepted by most of the scholars that Vidyaranya played an important role in this.⁴

(A) Sri Vidya Tirtha

Vidya Tirtha or Vidyasaṅkara was an eminent Guru and learned in all the sāstras. He was the tenth pontiff of the Sringeri Matha.

As mentioned earlier, the earliest epigraphical evidence that establishes the relationship between Sringeri and Vijayanagara is the Srингапура grant, dated Saka 1268 (A.D. 1346). This is about a gift of land by Harihara I and his brothers to Sri Bharati Tirtha of the

Sringēri Matha. This inscription on stone begins with an invocation "Vidyātīrthāya gurave parasmai tējase namah" which means "obeisance to Vidyātīrtha who is the divine lustre".⁵ It clearly shows the great regard that Harihara had for Vidyā Tīrtha.

From an inscription, dated A.D. 1356,⁶ it is understood that Bukka I visited Sringēri in that year and appears to have met Vidyā Tīrtha and paid his homage to him. This inscription begins with the praise of Vidyā Tīrtha as "Lord of the Ascetics, surpassing the Sun by his ability to remove both the internal and external darkness of men both day and night."⁷

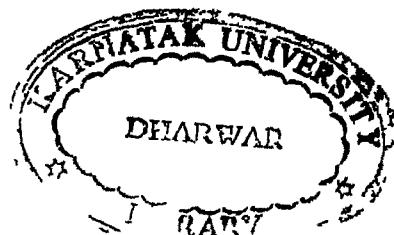
Vidyā Tīrtha was a learned Vedic scholar and was called a "Mahēśvara whose breath was the Veda" by his disciple Sāyanāchārya in the Vedic commentaries.⁸ A number of scholars flocked to him and they became his disciples. Besides Śāṅkarānanda and Vidyāranya, Satchidānanda, Advaita Brahmananda (Bhāratī Tīrtha), Sāndrānanda, Advaitānanda Shēvadhi, Mahādēva Śiva, Advaita Sukhānanda, Sivayōgi and Pratyagjyōti were eight other eminent disciples of Vidyā Tīrtha. And Vidyā Tīrtha is said to have installed these eight disciples as the heads of the eight mathas established by him.⁹ Among his disciples,

Bhāratī Tīrtha, Vidyāranya and Sāyanāchārya were the foremost. Bhāratī Krisna Tīrtha (Bhāratī Tīrtha) was the virtual head of the Śringēri Matha under Vidyā Tīrtha.¹⁰ "All these have invoked Vidyā Tīrtha in one work or other composed by them."

"In addition to their religious and literary activities Vidyā Tīrtha and his school actively assisted the early Vijayanagara kings with their counsels in the government of the people."¹¹

Vidyā Tīrtha being the greatest spiritual Guru in the lineage of the Śringēri Jagadgurus, his disciple Bhāratī Tīrtha instituted regular worship both in the Vidyāsāṅkara temple¹² and for the statue, Chaturmūrti Vidyēśvara, in Simhagiri.¹³ The splendid Vidyāsāṅkara temple built in memory of Sri Vidyā Tīrtha was consecrated soon after A.D. 1356 under the supervision of Bhāratī Tīrtha, who granted 120 vrittis to various Brahmins on the occasion.¹⁴ Owing to the liberal munificence and devotion of the Vijayanagara Emperor Harihara I,¹⁵ this temple, well-known for its sculpture could be erected.

With regard to the date of Vidyā Tīrtha there are different opinions. According to Śringēri Matha's list,



Vidyā Tīrtha was ordained into Sanyāsa in Saka 1150 (A.D. 1228) and died in Saka 1255 (A.D. 1333).¹⁶ But from a stone inscription¹⁷ dated A.D. 1356 it is understood that Bukka I went to Śringēri in that year, had the darusana of Vidyā Tīrtha and made a gift of lands to him for providing for the servants of the Matha and for the food of the ascetics. This shows that the statement in the Śringēri Matha list that he died in A.D. 1333 is incorrect. D.V.Gundappa opines that the reign of Vidyā Tīrtha commenced sometimes before the foundation of Vijayanagara (A.D. 1336) and ended sometimes in A.D. 1356 when he entered into 'Yoga-samādhi'.¹⁸

Vidyā Tīrtha was responsible for the renovation of Śringēri and he secured a high status for the Śringēri Matha. It is likely that Harihara and Bukka were helped by him and Vidyāranya in the foundation of Vijayanagara.¹⁹ His greatness is understood from various other sources.²⁰

(B) Bhāratī Krisna Tīrtha (Bhāratī Tīrtha)

Bhāratī Tīrtha was the disciple and immediate successor of Vidyā Tīrtha. According to Śringēri Matha's list he reigned from A.D. 1328 - A.D. 1380.²¹ However, D.V.Gundappa opines that Bhāratī Tīrtha was a junior

pontiff prior to the death of Vidyā Tīrtha (C.A.D.1356), and after that date he appears to have ascended the Pītha.²²

Epigraphical records prove that there were cordial relations between Śringēri and Vijayanagara during the pontificate of Bhāratī Tīrtha. For instance, as noticed earlier, in A.D. 1346, Harihara I (A.D. 1336 - A.D. 1356) with his younger brothers Kampanna, Bukkanna, Mārappa and Muddappa and two others, son-in-law Ballappa Dandānāyika (Ballāla III's sister's son) and Prince Sōvannodeyarū (Kampanna's son), visited Śringēri and made a land grant to Sri Bhāratī Tīrtha the then pontiff of the Śringēri Matha.²³ This grant professes to have been issued in celebration of the festival of Harihara's victory over all the countries from the eastern to the western ocean.

(pūrvāparasamudramtam jitva Hariharo bhuvam
jayotsavam khyāpayitu makaroddharmamuttamam .)²⁴

This free gift of land was meant for the penance of His Holiness and the support of his 40 Brahmin attendants and other disciples. The number of villages granted are 9 belonging to Kelanādu in Santaligenādu.

Another important point to notice in this grant is, below the grant of Harihara I is inscribed Sri Vira-Kikkayi-Tayi endowing the village of Hosavur in Santaligēnādu for the maintenance of Sri Bharati Tirtha's attendants and servants. This Kikkayi-Tayi belonged to the dynasty of the Pāndya Emperors and was the queen of Hoysala Ballāla III. Her kingdom included various places like Honnāvara, Bhatkala, and Bārakuru. Her son, Basava Sankara Rāya, the Pāndya Emperor, ruled over Bārakuru, flourishing the grand title Gajankusa Vīra Kulasēkhara Dēva.²⁵

This Śringapura grant is evidently the most important one not only from the point of view of the history of Vijayanagara but even from that of Śringēri. This inscription also sheds light on the relationship between the Hoysalas and the Vijayanagara kings. The very fact that Harihara, his brothers and his relatives, in those days when the means of transport and communications were totally unsatisfactory, visited Śringēri, a place in the midst of almost impenetrable forests and mountain ranges, clearly indicates the significance of the role played by the Jagadgurus of the Sringeri Matha in the founding of Vijayanagara. However, there is no reference to this ✓ Śringapura grant of Harihara I in the existing kadatas.

The next ruler of the Vijayanagara Empire was Virabukkannodeyar or Bukka I (A.D. 1356-77) who gave rich endowments to the Sringeri Matha and thus continued the noble tradition. On his accession to the throne, Bukka I visited Sringeri, received the blessings of Sri Bhāratī Tirtha and made a gift of land (the villages in Keluvalli grāma of the Santaligenādu) to him of the revenue of three hundred gadyānas, in Saka 1277 (A.D. 1356).²⁶

Copies of an almost identical stone inscription are found in kadatas²⁷ but with a variation in date. In the kadatas, the date of the grant of land by Bukka I to Sri Bhāratī Tirtha is recorded Saka 1128 (A.D. 1206). As it is, we know that Vijayanagara came into existence in Saka 1258 (A.D. 1336). However, only on the basis of the wrong date mentioned in the kadatas, it is inappropriate to consider this land grant of Bukka as spurious. It is quite likely that while copying the inscription, the writer might have written the wrong date. (continued on p. 52, m. 20's page).

(C) Vidyāranya

Since Vidyāranya was not in Sringeri at this time (A.D. 1356), the above mentioned two inscriptions do not mention his name. But the name of Vidyāranya is recorded in the copper-plate inscription²⁸ dated Saka 1303

(A.D. 1380-81). The same inscription says that after the death of Harihara I, Vidyāranya proceeded to Vāranāsi and decided to stay there. Actuated by a keen desire to bring back Vidyāranya, Bukka I got a Srimukha (a letter from a guru) from Sri Vidyā Tīrtha and despatched it with a request of his own. Accordingly, Vidyāranya came back to Vijayanagara and after a short stay went to Śringēri.

Vidyāranya succeeded Bhāratī Tīrtha on the pontifical throne of Śringēri. "Vidyāranya may have been ordained as a Sanyāsin in A.D. 1331 and continued to live till A.D. 1386."²⁹ Like Bhāratī Tīrtha he was also one of the foremost disciples of Vidyā Tīrtha. It is proved now beyond any doubt that Harihara and his brothers established the Vijayanagara Empire with the help of Sri Vidyāranya.³⁰ "In A.D. 1368, Vidyāranya was mahāpradhāna to Bukka I and by 1380 he had become Jagad-guru."³¹

The next ruler of the Vijayanagara dynasty was Harihara II (A.D. 1377 - A.D. 1404), who too followed in the footsteps of his predecessors. Both in secular and spiritual affairs of the state, Harihara II (the son of Bukka I) sought the guidance of Sri Vidyāranya. Harihara II consolidated the land grants³² made by his predecessors with an addition of his own to Vidyāranya in Saka 1303 (A.D. 1380).³³ Vidyāranya passed away in A.D. 1386. In

A.D. 1386,³⁴ Harihara II again made a grant of land to the Śringēri Matha and divided the land into 100 vrittis of 5 pagodas each and distributed them; 4 to the temples³⁵ and the rest among 106 learned Brahmins in Śringēri.

Contd. [It is necessary to mention here that out of the gift of land made by Harihara II in A.D. 1386, to the Śringēri Matha, Sri Bhāratī Tīrtha endowed vrittis (small land holdings) to 120 scholars and among these, three scholars named Nārayana Vājapeya Yāji, Pāṇḍari (Pānduranga) Dīksita and Narahari Sōmayāji who helped Sāyana in the composition of the commentaries on the Vedas. These were the progenitors of the three families who receive special honours even now at the Śringēri Matha.³⁶ The total value of all these lands given by the first three Emperors of Vijayanagara amounted to 3003 pagodas;³⁷ and that is why Śringēri came to be known as Mūru Sāvira Sime or Three thousand country.

The Vijayanagara Emperors gave the Śringēri Jagadgurus the title of Karnātāsimhāsana Sthāpakāchārya.³⁸ A long list of the insignia of the Śringēri Jagadgurus bestowed on them by the Vijayanagara emperor Harihara II is given in Guruvaṃsa kāvya.³⁹ Harihara II was initiated into ādhyātmikā vidyā (spiritual education) by Sri Vidyāranya.⁴⁰

Harihara II's relation with Chandrasēkhara Bhāratī I and Narasimha Bhāratī I,

Śrī Chandrasēkhara Bhāratī I (A.D. 1386-89) who succeeded Vidyāranya received Harihara II at Śringēri. The Emperor got a temple erected over the Samādhi (tomb) of Śrī Vidyāranya and founded the agrahāra of Vidyāranyapuram. The Emperor further granted Dandūra village, situated in the Sivani hōbli of Yaranāda Sime in Basavapattana kingdom, to Śrī Chandrasēkhara Bhāratī I, for the maintenance of Śrī Sāradāmbā temple.⁴¹

Śrī Narasimha Bhāratī I (A.D. 1389 - A.D. 1408) the successor of Śrī Chandrasēkhara Bhāratī I, was invited by Harihara II to his capital. Narasimha Bhāratī gave spiritual initiation to Virūpākṣa and Dēvarāya I, the sons of Harihara II.

Dēvarāya II and Purusottama Bhāratī I

The successors of Harihara II also paid homage to the Jagadgurus. The grants of Dēvarāya II (A.D. 1424 - A.D. 1446), stand testimony to this view. A kadata⁴² in the Śringēri Matha contains a copy of the Andavalli⁴³ grant of Dēvarāya II. The inscription is dated Saka 1352 Saumya Sam.Māgha ba. 14, corresponding to 21st February

1430. The inscription records the gift of the village Andavalli by Dēvarāya II to Sri Purusottama Bhāratī I⁴⁴ (A.D. 1408 - A.D. 1448). It was granted for the Naivedya (food offerings) and the Nandādīpa (perpetual lamp) of God Vidyāsaṅkara.

Sringēri and the Tuluvas

The pontificate of Sri Purusottama Bhāratī II (A.D. 1479 - A.D. 1517), witnessed the Sāluva and the Tuluva usurpations in the history of the Vijayanagara Empire. The sources reveal that the relation between Sringēri and Vijayanagara was more cordial during the Sangama period than in any other period of the Empire's history. After Sāluva usurpation Sri Vaishnavas got the upper hand in the Vijayanagara court. However, Krishnadevarāya (A.D. 1509 - A.D. 1529) the greatest ruler of the Vijayanagara Empire had a sincere regard for the Sringēri Jagadguru.

Inscription⁴⁵ dated Saka 1437 (A.D. 1515), says that Krishnadevarāya was blessed by Sri Purusottama Bhāratī II, before the Emperor's campaign (A.D. 1515-16) against Vira Rudra Gajapati of Kalinga. The Jagadguru conveyed his blessings through Vidyāranya, one of the disciples. The

latter was welcomed and honoured by the Emperor at Hampi. In memory of this incident, the Rāya granted Huyyūru in Barkur rājya and the attached hamlets to the Śringēri Matha. He also ordered the immediate restoration of certain places like Gavatūru, Gājanūru, Mandali, Harakerē, Sivamoga and Solleballu, to the Śringēri Matha. And history records, subsequently Krisnadevarāya conquered Kalinga, recaptured Raichur and routed the forces of Bijapur, Ahamnagar and Golkonda. It was Vidyāranya, one of the disciples of Sri Purusottama Bhāratī II who organised a matha at Hampi. An inscription⁴⁶ dated Yuva Sam. Mārgasira ba. 30 (corresponding to Wednesday 5th December, 1515) tells us that Krisnadevarāya issued orders to the village officers to obey the Śringēri Gurus as their masters.

After Krisnadevarāya, evidence to establish the relationship between Śringēri and Vijayanagara is meagre. However, Honnappa Nayaka, a dalavai of the Emperor Sadāśiva Rāya (A.D. 1543 - A.D. 1570), granted Bastihalli⁴⁷ in Ārga Sime (territorial division of Araga) to Sri Rāma-chandra Bhāratī (A.D. 1517 - A.D. 1560) the Jagadguru of the Śringēri Matha. The grant is dated Saka 1467 (A.D. 1545).

Sringēri and the Āravidu dynasty

Even after the battle of Rāksasa Tangadi (A.D. 1565), the relationship between Sringēri and Vijayanagara continued to be cordial though much less so than before. This is evident from a grant⁴⁸ by Sri Ranga Rāya I (A.D. 1572 - A.D. 1585) of the Āravidu dynasty to the Sringēri Matha. Then, the Empire had its capital at Penukonda. This grant dated A.D. 1573, "expressly states that it was made when Sri Narasimha Bhāratī⁴⁹ occupied the throne of Dharma in Sringeri fostering the Saddarsanas".

Thus the Vijayanagara Emperors, particularly the Sangamas and Krishnadevaraya made a number of land grants to the Sringēri Matha and on many occasions invited the Gurus to their capital, paid homage to them and received their blessings. Such acquired property was never considered personal by the Gurus but was held in trust and the income was exclusively utilised for religious and welfare activities. The relationship between Sringēri and Vijayanagara fostered mutual regard between the two and helped them both. The Keladī rulers followed in the foot-steps of the Vijayanagara Emperors.

Notes and References

1. Epigraphia Carnatica (EC), VI, Śringēri Jāgir, Nos. 1-38; Sg.R., Nos. 1-10.
2. Kadatas (Kds.) 34, 45, 50, 66, 70, 72, 79, 86, 92, 101, 129, 134, 141, 147, 175 and 190.
There are about 25 inscriptions pertaining to this period and all these inscriptions cannot be considered authentic; because some of the dates are not correct.
3. However, S.Srikantaya, in his article "Vijayanagara and Vidyāranya", writes, "The relations of the Hoysala Ballālās and of Harihara and Bukka after them with the Gurus of Śringēri were most cordial". Vijayanagara Sexcentenary Commemoration Volume (VSCV), Dharwar, 1936, p.164.
4. a) Punyaślōkamañjari, Gururatnamālā, Susama, Guruvaṁśakāvya, Rājakālanirnaya and Vidyāranyakālajñāna, confirm the tradition that Vidyāranya is the founder of the Vijayanagara kingdom.
b) Buchanan-Hamilton, in his Journey from Madras through Mysore, Canara and Malbar (III 110-115), on the basis of the work Vidyāranya Sikka, says that the city was founded by Vidyāranya for the two brothers, Harihara and Bukka, in the Saka year 1258.
c) Nuniz, the Portuguese merchant who resided at Vijayanagara for sometime in about A.D. 1537, upholds the same view.
d) Literary works of the later periods like Pārijātā-paharanamu of Nandi Timmannā, Achyutarāyābhuyudayam of

Rājanātha, Varadāmbikāparinayam of Tirumalāmbā, Sivatatvaratnākara of Basavarāja and Chikkadēvarāya-
vamsāvali of Tirumalārāya, support the view of Sri Vidyāranya's role in the foundation of the Vijayanagara kingdom.

- e) However, H.Heras disapproves of the view.
- 5. Śringapura grant (stone), EC., VI, Śringēri (Sg.) 1; Sg.R., 1.
- 6. Sg.R., 2.
- 7. S.Srikantaya, Founders of Vijayanagara (FV), Bangalore, 1938, p.101.
- 8. R.Rama Rao, "Hinduism under Vijayanagara", VSCV., p.46.
- 9. D.V.Gundappa, Vidyāranyara Samakālinaru (VSK) Bangalore, 1933, pp. 38-39.
- 10. R.Rama Rao, "Hinduism under Vijayanagara", VSCV., p.46.
- 11. Ibid.
- 12. ARMAD., 1916, pp. 12-15, paras 17-19.
- 13. "In Simhagiri there is still preserved a strange sculpture, and on its four faces are figures representing respectively Sri Vidyā Tīrtha flanked by his two chief disciples - Sri Bhāratī Tīrtha and Sri Vidyāranya, Brahma, Viṣṇu and Mahēśvara. Above them is a figure of Lakshmi Narasimha and on top is a Śiva linga."

From TTW., p.21.

- 14. ARMAD., 1916, Sg., p. 15.

15. Sg.R., Introduction, p.lxii.
16. B.L.Rice, MG., p.474.
17. ARMAD., 1916, para 93.
18. Gundappa, VSK., pp. 17 and 54.
19. S.Srikantaya, FV., p.101.
20. a) Longhurst, Hampi Ruins, p.11.
 b) EC., IV. Yd. 46, 1377.
 c) ARMAD., 1916, pp. 58-59.
 d) Ibid., 1908 and 1915.
 e) Jaiminiya Nyāyamālavistara, Sāṅkara Vijaya
Mādhabīya, Kālamādhyavīya and Vivarana Pramēya
Sangraha, all composed by Mādhava (Vidyāranya)
 and also Vaiyāsīka Nāyamālā by Bhāratī Tīrtha
 and Vedabhāṣya by Sāyana.
21. MG., CIE., p.474.
22. Gundappa, VSK, p.54.
23. Sg.R., 1.
24. Ibid., third Māngala Slōka. Invocation song
25. a) Kapatarala Krisnaraya, Karnātaka Samskrātiya
Samsōdhane (Kannada), Mysore, 1970, pp.240-256.
 b) K.V.Ramesh, A History of South Kanara, Karnatak University, Dharwar, 1970, pp. 137-145.
26. ARMAD., 1916, p.56; ARMAD., 1933, Sg.No.2; Sg.R., 2.
27. Kd. 65, No.15; Kd. 129, No.12.
28. Sg.R., 3.
29. S.Srikantaya, "Vijayanagara and Vidyāranya"
VSCV., p.164.

30. a) VSCV., pp.161-168.
 b) Srikantaya S., FV., pp. 135-141.
 c) MG., II, Part-III, ed. C.Hayavadana Rao.,
 1930, pp. 1430-1433.

31. Srikantaya, FV., p.118.

32. Sg.R., 3; ARMAD., 1916, p.56; ARMAD., 1933, Nos.
 24 and 33.

33. Sg.R., 3; ARMAD., 1933, No.33; GVK., Canto VIII,
 V.22, p.79.

34. Vidyāranyapura grant, Sg.R., 4; ARMAD., 1916,
 Para 97.

35. Sri Vidyāśāṅkara, Sri Bhāratī Rāmanātha,
 Sri Vidyāvīśvēśvara and Sri Janārdana temples.

36. ARMAD., 1908, paras 54 and 55.

37. Harihara I 502 $\frac{1}{2}$ Varaha
 Bukka I i. 900 "
 ii. 425 $\frac{1}{2}$ "
 iii. 222 $\frac{1}{2}$ "
 Chikkāraya (afterwards
 Harihara II) 202 $\frac{1}{2}$ "
 Harihara II i. 525 "
 ii. 225 "

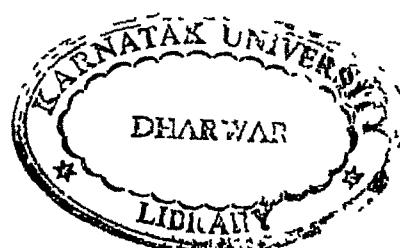
 Total 3003 Varahas

Also see Sg.R., Introduction, p. lxvii.

38. GVK., pub. 1966, Canto VI, V.42, p.59.

39. Ibid., Canto VIII, VV. 4-18, pp. 77-78.

40. Ibid., V. 34, p.80.



41. Kd. 101, No.45.

42. Kd. 70, No.4. Kd. 50, No.6; ARMAD. 1934 Sg. No 27, pp. 119-20

43. The village Andavalli is situated in the Chandra-gutti hōbli, Sorab Taluk, Shimoga District.

44. According to TTW., 1967, p.40, Sri Purusōttama Bhārati is the 16th and according to the Sringēri Souvenir (SS) pub. The Akhila Bhārata Śāṅkara Sēvā Samīti, Madras, 1963, p.157, he is the 15th pontiff in the Jagadguru parampara.

Note: Sringēri Souvenir was published by the Sringēri Souvenir Committee for the Akhila Bhārata Śāṅkara Sēvā Samīti at Madras, in 1963. The Chairman of the Committee was S.Anantharamakrishnan. The Souvenir contains several articles pertaining to the Sringēri Jagadgurus and their Matha. Scholars like K.R. Venkataraman, K.M.Munshi, R.Krishnaswamy Aiyar, have enriched the value of the Souvenir by contributing articles. However, I have made use of only such articles which are important from the point of view of history and written by recognised scholars.

45. Sg.R., 8 and 9.

46. ARMAD., 1934, No.32.

Note: Here it is mentioned as "Copy of a Sāsana of the king Krishnarāya of Vijayanagar in a kadita in the Sringēri Matt." But this copy could not be traced out in the existing kadatas of the Sringēri Matha.

47. Sg.R., 10.

48. ARMAD., 1916, p.62.

49. Narasimha Bhārati IV (A.D. 1573 - A.D. 1576).

CHAPTER IIISringēri and the Keladi RulersIntroduction

The decline of the Vijayanagara Empire upset the political stability of Karnātaka. There was no strong power left to continue the process of uniting the whole of the southern peninsula. The rise of the five Muhammadan kingdoms in the Deccan,¹ revolutions and dynastic changes, besides creating political instability, weakened the influence of the Sringēri Matha. It was during this critical period that the Matha lost some of its lands. The times also witnessed the growth of many other religious orders like the Virasaiva and the Vaishnava.

One of the most prominent feudatory families which rose to power under the Vijayanagara rulers and finally established an independent state of ^{its} own was that of the Nāyakas of Keladi. Keladi is now a small town in the Sāgar Taluk of the Shimoga district. The Keladi rulers (in all eighteen) had their sway in the mid-west of Karnātaka roughly for a period of two and a half centuries (A.D. 1499 - A.D. 1763). Though the Nāyakas were followers

of the Virasaiva School,² they were still devoted to the Śringēri Matha. To meet the changing threat to their kingdom, they ruled the kingdom from various capitals like Keladi, Ikkēri, Bidnur and Bhuvanagiri Durga.

Like the Vijayanagara Emperors, the Keladi rulers visited the Śringēri Matha and made land grants and other valuable presents. On many occasions, they invited the Jagadgurus to their capital and received their blessings. Whenever there was a breakdown in the administrative system of the Matha, the Nayakas came to its rescue. They passed orders to the tenants of the Matha to remit the revenue to the Matha promptly. They made all possible arrangements and created facilities for the smooth journey of the Jagadgurus from one place to another. The Gurus also had a high regard for the Nayakas.

Sources:

Though the inscriptions are most important with regard to an understanding of the relationship between Śringēri and Vijayanagara, they are not of as much importance concerning Śringēri and Keladi relations. Towards the close of 16th century, copper-plate and stone inscriptions were substituted by the kadatas. Besides

epigraphy, Guruvaṁsa kāvya, Keladīnṛipavijayam and Sivatatravatnākara, are some of the important literary sources of this period. There are over 70 documents spread over in about 25 kadatas.³ Besides establishing the relation between Śringēri and Keladi they shed light on the political, administrative, economic, religious and social conditions prevailing in those times. A detailed account of the sources pertaining to Keladi history is given in Keladi Polity by K.N.Chitnis.⁴

The relationship and its nature

A few instances illustrating the relationship between Śringēri and Keladi may be given here.

The reign of Sadāśiva Nayaka (A.D. 1513 - A.D. 1563), the son of Chaudappa, marks the beginning of the association of the Keladi Nayakas with Śringēri. From Keladīnṛipavijayam⁵ one can infer about Sadāśiva Nayaka's relation with Śringēri. Sri Rāmachandra Bharati (A.D. 1517 - A.D. 1560) was the contemporary of Sadāśiva Nayaka.

Venkatappa Nayaka I (A.D. 1582 - A.D. 1629), the son of Doddasankanna Nayaka (A.D. 1563 - A.D. 1570), was perhaps the ablest and the greatest among the Keladi rulers. Besides being an intrepid warrior, he was a patron of

religion and learning. The predecessors of Venkatappa were feudatories of the Vijayanagara Emperors; but Venkatappa became completely free from their control and was thus the first independent king of the dynasty. The Italian traveller Pietro della Valle who visited Ikkēri in A.D. 1623 affirms this view.⁶

Venkatappa Nayaka I was known for his religious catholicity. He invited Sri Abhinava Narasimha Bharati I (A.D. 1599 - A.D. 1622) the pontiff of the Sringeri Matha to his court in Ikkēri and honoured him with presents. Sri Abhinava Narasimha Bharati I was an erudite scholar who wrote a commentary on the Siva Gita.⁷ In memory of his Guru, he founded an agrahāra named Narasimhapura.⁸ For the accommodation of the venerated Guru, Venkatappa put up extensions to the Matha building in Sringeri,⁹ founded an agrahāra and granted land yielding more than 50 pagodas in Mukkarnad.¹⁰ For having done this noble job, he earned the title "Re-establisher of Sringeri".¹¹ Venkatappa Nayaka I received the title of Visuddha Vaidikādvaita Siddhānta Pratisthāpaka,¹² from the Sringeri Guru. By his noble deeds, the Nayaka improved conditions in the Matha and thereby attained great fame.¹³ Venkatappa was tolerant in his religious attitude. He granted lands

to a Matha of the Rāmānuja sect (Vaisnava) and to God Venkatesa.¹⁴ He gave a gift even to a Muslim mosque in Bhuvanagiri Durga.¹⁵

During Virabhadra's¹⁶ reign (A.D. 1629 - A.D. 1645), both Ikkēri and Srīngēri fell victims to repeated hostile incursions. Bhairava, chief of Kalasa, attacked Ikkēri and snatched away some places measuring six yōjanas (24 miles) including Srīngēri.¹⁷ Three times, Bhairava attacked Srīngēri and plundered the Matha. But Virabhadra successfully repelled the attacks of Bhairava on Srīngēri.¹⁸ For the third time, when Bhairava attacked the Matha, Sri Satchidānanda Bharati I (A.D. 1622 - A.D. 1663) retired to meditation and strangely enough the very next day Bhairava left Srīngēri due to some unknown reason.¹⁹ In order to commemorate this victory, Satchidānanda Bharati is said to have composed Rāmachandramahodaya, Gurusataka and Minaksi Sataka.²⁰²¹

The authorities of the Srīngēri Matha made a complaint to Virabhadra Nayaka, when the Svāmi of Tirthahalli was displaying insignia to which he was not entitled. The Nayaka prevented the Svāmi from displaying it and sent a letter to the Jagadguru of Srīngēri, granting him the privilege of receiving homage from other Sanyāsis.²²

When the Svāmi of the Kūdli Matha tried to gain the villages of Harakere and Mandali by influencing the Bijapur authorities, Virabhadra Nayaka wrote to the Bijapur officers,²³ that Sri Satchidānanda Bhārati's possessions should not be disturbed.²⁴ The Nayaka also passed an order to the citizens of 32 villages to recognise the control of the Srīngēri Svāmi over Dharmasthala and other mathas.²⁵ Virabhadra Nayaka had a broad religious outlook. He gave a gift of land to a Muslim mosque at Tāvaregere pond of Malalagopa in the Ānandapura Sime.²⁶

Sivappa Nayaka (A.D. 1645 - A.D. 1660), grandson of Chikkasankanna Nayaka and son of Siddappa, like his predecessors was a patron of religious institutions. Though a staunch Virasaiva, he patronised the Srīngēri Matha and made gifts to Brahmins. He was a great systemiser and was well-known for his 'Sistu',²⁷ (standard land assessment).

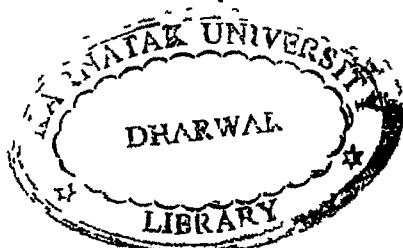
The Nayaka's contemporary on the pontifical throne of Srīngēri was Sri Satchidānanda Bhārati I (A.D. 1622 - A.D. 1663). His Holiness had sent an Āśirvāda patrike (A letter of blessing) to Sivappa Nayaka requesting him to set right the matter pertaining to the Matha's property, where the tenants were making profits without remitting the due sum of money to the Matha. Accordingly, Sivappa

Nāyaka enquired into the matter, put an end to the mal-practice and restored the lands to the Matha.²⁸

Bhadrappa Nāyaka II (A.D. 1661 - A.D. 1663), 10th in the Keladi pedigree, restored to the Matha, Kerehalli and Gāvatūru fetching an aggregate annual revenue of about four hundred and sixty pagodas.²⁹

Somasēkhara Nāyaka I (A.D. 1661 - A.D. 1677), wrote a letter to Śrī Satchidānanda Bhāratī I acknowledging the right of the Matha to teach proper lessons to the offenders and to maintain Dharma.³⁰ For the worship of Śrī Chandramaulisvara and Śrī Sāradāmbā, the Nāyaka confirmed the grant of lands of the value of 300 varahas in Yarehalli (situated in Kandikere) village.³¹ On the occasion of the Dipāvali festival, he sent presents to the Jagadguru.³²

A copy of the nirūpa³³ issued by Rāni Chennammāji (A.D. 1661 - A.D. 1697), wife of Somasēkhara Nāyaka I, to a person named Bhadrayya, states that Angalāpura Grāma (situated in Kadaluru Sime), should be given back to the Svāmiji of Srīngēri, Śrī Narasimhabhāratī VI (A.D. 1663 - A.D. 1705), for the maintenance of the Matha's Dharma. When the Rāni came to know that duties were demanded of the Srīngēri Matha by the maniyagāra (local manager) in



respect of the Matha's Sarvamānya villages in Mukkarnād, she issued orders to the officers concerned cancelling them as irregular collections (A.D. 1691-92) and instructed that the Matha's privileges should be left free to be enjoyed by it without any hindrance.³⁴ Chennammāji advised her adopted son Basavappa Nayaka to know the essence of the Advaita Siddhānta as expounded by the Sringēri Matha.³⁵ She also issued orders to the toll collectors, not to collect toll on articles meant for the Matha.³⁶

Basavappa Nayaka I (A.D. 1697 - A.D. 1714), 13th in the line, followed in the footsteps of his mother in patronising the Sringēri Matha. He issued orders to his officers directing them to help the Sringēri authorities to collect their perquisites from the Matha's disciples in matters of āchāra vichāra³⁷ (ceremonial observances etc.).

The next ruler Sōmasēkhara Nayaka II (A.D. 1714 - A.D. 1739) was deeply interested in religion and patronised mathas and temples.³⁸ He visited Sringēri and met Sri Satchidānanda Bhārati II (A.D. 1705 - A.D. 1741) at the holy feet of Sri Sāradāmbā and stayed there for four days.³⁹ The Sringēri Matha was in heavy debts and it was

Sōmasēkhara Nayaka^{II} who cleared them off. When two Virasaiva mathas were established in the heart of Sringēri, much to the displeasure of the Jagadguru, the Nayaka passed orders for their removal after being persuaded to do so by the Peshwa and others, as will be made clear,⁴⁰ This is a clear indication of the extent^{t. which} the Nayaka was tolerant towards other religious faiths. The Nayaka made a land grant to the Matha of the value of 360 varahas and 4 hanas for worship at the shrines⁴¹ and issued orders to the officials instructing them not to collect tolls on articles meant for the Matha.⁴² He made a number of free gifts of land to the Matha.⁴³

The kadatas are of immense value in knowing about the relation between Sringēri and Keladi, particularly from the times of Basavappa Nayaka II (A.D. 1739 - A.D. 1754), successor and nephew of Sōmasēkhara Nayaka II. At the time of Basavappa Nayaka's accession, Sri Satchidānanda Bhārati II was the head of the Sringēri Matha. Basavappa Nayaka's relation with the Matha can be known from some of the letters of correspondence as recorded in the kadatas.⁴⁴ When the Nayaka came to know about the ill health of Sri Satchidānanda Bhārati, he sent sugar, sugar-candy, grapes etc. and anxiously awaited replies from Sringēri concerning

how the preceptor was faring.⁴⁵

A copy of the Āśirvāda patrike⁴⁶ from the scholars of Vidyāranyapura to Basavappa Nayaka is of great importance, for it mentions that Sri Satchidānanda Bhāratī, owing to ill health, gave Sanyāsa to Sri Tippābhātta, the son of Sri Tirumala Avadhāni and accepted him as his disciple and successor with the new name of Abhinava Satchidānanda Bharatī, on Friday, Jyeshtha Bahula, 3, Durmati Samvatsara (22nd May, 1741). The letter also records the demise of Sri Satchidānanda Bhāratī on Jyeshtha ba. 10, Thursday at 3 p.m. (28th May, 1741). On Monday, Āṣāḍha su. 6 an auspicious day of the Durmati Samvatsara (8th June, 1741) the installation of Sri Abhinava Satchidānanda Bharatī took place. The ill health of Sri Satchidānanda Bhāratī and the subsequent events are narrated in some other documents also.⁴⁷ In fact Basavappa Nayaka assisted Sri Satchidānanda Bhāratī in nominating the successor to the pontifical throne of Śringēri.⁴⁸

To what extent the Keladi rulers took care of the Śringēri Matha can be surmised from an undated copy of a binnavattale found in a kadata.⁴⁹ A person named Saçaksara-yya of Bidānur, perhaps one of the officials of Basavappa Nayaka II, wrote a respectful letter to Sri Abhinava

Satchidānanda Bhārati I (A.D. 1741 - A.D. 1767), stating that he had come to know about the detrimental activities of some people who had given wrong information about the Matha to Bālāji Bājirao, the Peshwa. He further requests His Holiness to send a letter of blessing to Bālāji Bājirao and convey the truth to him.

After Basavappa Nayaka II, his adopted son Chennabasavappa Nayaka (A.D. 1754 - A.D. 1757) ascended the throne. He too, like his predecessors, sent presents to Sri Abhinava Satchidānanda Bhārati and sincerely wished to preserve the greatness of the Dharma-Samsthāna, which had flourished through the ages.⁵⁰

Chennabasavappa Nayaka was succeeded by his adoptive mother Virammāji who had in fact been exercising the real power even during the former's reign. Keladīnripavijayam says that Virammāji invited Sri Abhinava Satchidānanda Bhārati⁵¹ to her capital and after giving him a hearty reception, presented him with a crystalline symbol of Siva (Sphatika linga) and an image of Gopālakṛiṣṇa set in rubies (Ratnakhachita Gopālakṛiṣṇa mūrti), together with a gift of land valued at 74 varahas. The queen also endowed the Matha with another rent free land valued at 300 varahas.

and arranged for the liquidation of its debts.⁵²

Somasēkhara Nayaka III (A.D. 1757 - A.D. 1763),⁵³ the adopted son of queen Virammajī, was the last in the Keladi dynasty to patronise the Śringēri Matha. His contemporary on the pontifical throne of Śringēri was Sri Abhinava Satchidānanda Bhāratī I (A.D. 1741 - A.D. 1767). Somasēkhara Nayaka III in A.D. 1761-62, issued an order, renouncing the Government revenues over articles of import and export, connected with the worship of Sri Sāradāmbā during the Navarātri (Dasara) festival.⁵⁴ The Nayaka made land endowment to God Vidyāsāṅkara of Śringēri.⁵⁵ To meet the requirements of Parjanya (a religious ceremony where the Rain God is prayed to bring rain), to be conducted at the holy feet of Bettada Mallikārjuna Dēvaru (God Mallikārjuna in Śringēri), he sent various articles like coconut, fruits, rice, betel leaves etc.⁵⁶

Thus the Keladi rulers right from Sadāśiva Nayaka to Somasēkhara Nayaka III, maintained good relations with the Śringēri Matha. Sri Rāmachandra Bhāratī, Sri Narasinha Bhāratī III, IV and V and Sri Abhinava Narasimha Bhāratī I, Sri Satchidānanda Bhāratī I, Sri Narasimha Bhāratī VI, Sri Satchidānanda Bhāratī II and Sri Abhinava Satchidānanda Bhāratī I, were the Jagadgurus of the Matha during the Keladi Nayaka's rule.

The Keladi rulers after a reign of nearly two and a half centuries were overpowered by Hyder Ali in A.D. 1763.

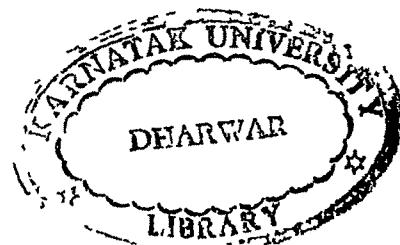
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Notes and References

1. The Imad Shahis of Berar, the Nizam Shahis of Ahmadnagar, the Adil Shahis of Bijapur, the Baril Shahis of Bidar and the Kutb Shahis of Golkonda.
2. Linganna Kavi, Keladi-Nripa-Vijayam (KNV), Canto I, V. 54, p.9, ed. R.Sham Sastry, Government Branch Press, Mysore, 1921.
3. Kds. 13, 19, 20, 25, 27, 45, 47, 50, 51, 53, 66, 72, 89, 101, 113, 134, 141, 147, 154, 155, 160, 167, 184, 189 and 198.
4. K.N.Chitnis, Keladi Polity (KP), pp. 1-6, Karnatak University, Dharwar, 1974.
5. KNV, Canto II, No.58, p.40.
6. Pietro Dello Valle, The Travels in India, from the Old English translation of 1664 by G.Havers, ed. with a life of the author, an introduction and notes by Edward Grey, London, 1892, Vol.I, p.191.
7. EC., VI, Sg. 22.
8. Ibid., Sg. 2; ARMAD., 1933, No.22.
9. KNV., Canto V, No.61, p.82.
10. EC., VI, Sg. 5; ARMAD., 1928, pp. 15 ff; and Sg.R., 11.
11. EC., VI, Sg. 5.
12. GVK., Canto X, V.16, p.105.
13. KNV., Canto V, V. 74, p.85.
14. EC., VIII, Ng. 79.
15. Ibid., T. 1, 38.

16. Grandson and successor of Venkatappa Nayaka I.
17. GVK., Canto X, VV. 18-19.
18. KNV., Canto VI, V. 36, p.99.
19. GVK., Canto X.
20. Ibid., V. 40, p.108.
21. Ibid., V. 60, p.110.
22. ARMAD., 1916, p.65.
23. Khodayi Samal Khan, Adam Afzal Khan and Khan Alishah.
24. ARMAD., 1916, p.65.
25. Kd. 45, No.124.
26. EC., VIII, Sagar 108.
27. Chitnis, KP., p.133.
28. Kd. 50, No.5; This copy of Sivappa Nayaka's binnavattale breathes the same spirit as of the copper-plate Śāsana as recorded in EC., VI, Sr.11.
29. ARMAD., 1916, p.67; Sg.R., 16.
- 30; Kd. 89, No.27; Sg.R., 17.
31. Sg.R., 18; ARMAD., 1916, p.67.
32. Sg.R., 19.
33. Kd. 175, p.4.
34. Sg.R., 20.
35. STR., VIII, 8.
36. Sg.R., 21.
37. Ibid., Nos. 22-26 inclusive. As mentioned in the sources, in A.D 1709, Basavappa Nayaka I composed Sivatatratañkara, the last encyclopaedic work in Sanskrit which sheds light on the relations between Śringēri and Keladi.

38. ARMAD., 1927, No.62; EC., Sh.98.
39. KNV., Canto X, No.53, p.185.
40. GVK., XVII, VV.38, 45 and 48; For further details see the Chapter Sringēri and the Marathas in the present thesis.
41. Sg.R., 27.
42. Ibid., 28 and 29.
43. Kd. 101, Nos. 3, 21 and 22.
44. Kd. 20, Nos. 66, 76 and 78; Kd. 51, Nos. 21, 42 and 43.
45. Kd. 51, No.42; Kd. 20, No.66.
46. Kd. 20, No.78.
47. Ibid., No.76; Kd. 51, No.43.
48. Quarterly Journal of the Mythic Society (QJMS), VIII, p.28.
49. Kd. 88, No.39.
50. Kd. 45, No.53; Kd. 113, No.72; Kd. 147, No.11. (The same copy of the letter appears in these three kadatas).
51. According to inscriptions (MG., V, p.1179), the Guru of the Sringēri Matha has to be identified with Narasimha Bhāratī, who became the Jagadguru in A.D. 1758. However, the Sringēri Matha list identifies the Guru with Abhinava Satchidānanda Bhāratī (A.D. 1741 - A.D. 1767). According to the Matha's list Narasimha Bhāratī's reign is from A.D. 1767 - A.D. 1770 (See MG., I, 307). However, the information in the Matha's list and the inscriptions, sometimes do not tally.



52. KNV., Canto XII, VV. 5-9, pp.221-223.
53. The dates of all the Keladi rulers as mentioned in this chapter are taken from Dr.K.N.Chitnis's book, Keladi Polity, Karnatak University, Dharwar, First ed., 1974.
54. Sg.R., 28.
55. Kd. 113, No.116.
56. Kd. 45, No.116.

CHAPTER IVSringēri and the Marātha Ruling HousesIntroduction

The Sringēri Matha had connections not only with the ruling families of Karnāṭaka like Vijayanagara and Keladi but also with the Marātha Ruling Houses of the Deccan and the North during the 18th and 19th centuries. In the Marātha country, wherever the Gurus travelled, the Peshwas, the Mahārājas, the Chiefs and the people received them warmly and sought their blessings. The Marātha Ruling Houses made gifts to the Sringēri Matha and bestowed privileges on the Gurus.

Sources

The correspondence between Sringēri and the Marātha Ruling Houses like the Peshwas, Ghōrpades, the Sindias, the Hōlkars, the Bhōnsles, the Pawārs etc., helps us to know about the relation between the Sringēri Matha and the Marāthas. There are 25 Marāthi letters,¹ in the Selections from the Records of the Sringēri Mutt, dating from A.D. 1738 to A.D. 1894. These letters, bearing different dates, were

written by different Marāṭha rulers to their subordinate officers and to the Jagadgurus. Similarly, there are over ✓ 40 letters spread over about 14 kadatas,² most of them in Marāṭhi and a few in Sanskrit, and the script used in either case is Kannada. Normally, the letters received from the Marathas are in Marāṭhi and the letters despatched from the Matha are in Sanskrit. The language, style and contents of the kadatas to a great extent resemble those of the letters recorded in the Selections from the Records of the Sringeri Mutt. If the Peshwa Daftars are properly ransacked, it is hoped to find many more letters pertaining to our study.

Sri Satchidānanda Bharatī II and Shivaji II

The Sringeri Matha came in active association with the Marāṭha Ruling Houses during the pontificate of Sri Satchidānanda Bharatī II (A.D. 1705 - A.D. 1741), 27th in the line. In the Guruvamsakāvya, there is a reference to the valuable presents sent by Shivaji II, son of Rājaram, to the Guru.³ The letter from Sambhu Chhatrapati of the Kolhapur line to the Sringeri Matha, dated A.D. 1738-39, states that the Chhatrapati sanctioned a State grant of 200 Benas a year to the Matha for worship and Naivedya.⁴

Sringéri and the Peshwas

In his letter to Śrī Satchidānanda Bhāratī II dated Saka 1661 (A.D. 1739), Bājirao I (A.D. 1720 - A.D. 1740), the Peshwa writes that the persons named Śrī Subrao Konheri, Śrī Rāmachandra Bhat Purānik and Mallāri Madhav, had willingly donated certain irrigated fertile lands situated in Umarau (present Amarāvati) of Poona province and the entire land near Gaṅgāthādi to the Matha, further requesting the Guru to visit and accept the agrapūja every year at their places. This land grant is made for the well being of mankind.⁵

As mentioned earlier, much to the embarrassment of Śrī Satchidānanda Bhāratī II, two Vīrasaiva mathas were established by a minister of Sōmasēkhara Nayaka II. The Śringéri Guru as a sign of protest went on a pilgrimage and was welcomed by the Mādhwā mathas in Uḍipi. He then retired to Hālaḍī. Peshwa Bājirao, who was then campaigning in the Karnāṭaka country,⁶ sent a message to the Nayaka of Kelādi to have the Vīrasaiva mathas in Śringéri removed, and the neighbouring Karnāṭaka Chiefs also urged him to make it easy for the Guru to return to Śringéri.⁷ The Nayaka issued orders for the removal of the mathas and Śrī Satchidānanda Bhāratī returned to Śringéri.⁸

In his letter, dated A.D. 1739-40, Bājirao I directed that the Śrīngēri Matha should have first place in socio-religious honours such as agrapūja.⁹

Bālāji Bājirao, 3rd Peshwa (A.D. 1740 - A.D. 1761), sent from his camp on the banks of the Krīṣṇa, valuable offerings to Sri Saradāmbā and the Guru.¹⁰ The Peshwa during his stay on the banks of the Tungabhadrā, in his own handwriting wrote a letter to Sri Abhinava Satchidānanda Bharatī I (A.D. 1741 - A.D. 1767), requesting him to pay a visit to his place and bless him.¹¹ In another letter to the Guru, the Peshwa wrote that he was extremely happy that the holy personage had visited his place along with his people and blessed them.¹²

Bālāji Bājirao's two letters,¹³ one addressed to Sri Abhinava Satchidānanda Bharatī of Śrīngēri, and the other to a person named Malhāri Pant of the same place, would lead us to an inference that there was a tussle between the Śrīngēri Matha and the Muluvaṅgil Matha. The Peshwa received complaints from both the mathas. He wrote to the Śrīngēri Guru, stating that he had come to know that the latter was being put to trouble by the Svāmi of Muluvaṅgil Matha and requested him to send Rājesrī Malhāri Pant¹⁴ to him immediately to settle the matter.¹⁵

Simultaneously, the Peshwa wrote another letter to Malhāri Pant, stating that he was informed by the Svāmi of the Muluvagil Matha that the Sṛīṅgerī Guru troubled the latter, which, of course, he did not believe to be a fact. However, the Peshwa requested Malhāri Pant to come over to his place to clarify the entire matter.¹⁶ These two letters, besides indicating the Peshwa's judicial mind, also indicate his reverence for the Sṛīṅgerī Guru and his Matha. This is confirmed by his another binnavattale to the Guru, wherein, he refers to the Guru's pilgrimage to Rāmēśvara (Setu-yātre) and acknowledges the receipt of vibhūti, mantrāksate, gandha and prasāda. In return the Peshwa sent valuable presents to the Guru.¹⁷

The next Peshwa, Mādhavrao I¹⁸ (A.D. 1761 - A.D. 1772), continued the contacts with the Sṛīṅgerī Matha. The letters,¹⁹ which the Peshwa wrote to Triyambakrao Sivahosvāmi Gōsāvi, Triyambakrao Mahipat Gōsāvi, Mahādji Nilakantha, Naro Śaṅkar Rāje Bahaddur Gōsāvi, Gōvind Harisvāmi Gōsāvi, Sakharām Bhagavant Svāmi Gōsāvi and Fatehsinh Gaikwād are of immense value. They show his reverence for the Sṛīṅgerī Jagadgurus and the Matha. The Peshwa instituted an annual grant for agrapūja (the highest mark of reverence) to Sri Abhinava Satchidānanda Bhāratī I.

The Guru went to Poona in A.D. 1760-1, in response to an invitation from Raghunāthrao, uncle of the Peshwa. From Poona, Sri Abhinava Satchidānanda Bhāratī went to Nasik, where he breathed his last. Peshwa Mādhavrao liquidated the debts that the Āchārya had incurred during his stay in Nāsik.²⁰

The next Guru Sri Narasimha Bhāratī VII (A.D. 1767 - A.D. 1770), also stayed in Nāsik and breathed his last there itself. At that time, Mādhavrao and Nizam Ali were at war with Hyder. Owing to the disturbed political conditions in Karnātaka,²¹ the Guru could not take charge of the Matha in Srīngēri. Thus Nāsik became a centre for Sri Abhinava Satchidānanda Bhāratī I and Sri Narasimha Bhāratī VII, to propagate the essence of Dharma. For a period of ten years, it attracted devotees from all over India. Between A.D. 1761 and A.D. 1772, Mādhavrao I gradually enhanced the annual State grant to Srīngēri Matha from two hundred rupees to fifteen hundred rupees.²²

Peshwa Mādhavrao, in his letter to Rājesrī Fatehsinh Gaikwād Samser Bahaddur Gōsāvī, wrote saying that the Srīngēri Svāmi was a Jagadguru for all and was worthy of reverence and it was befitting on their part to worship him. The Peshwa further asked Fatehsinh to issue orders

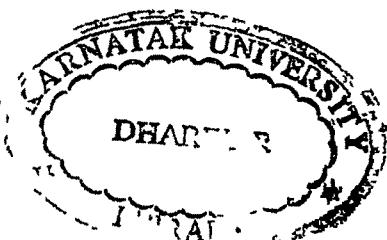
in his Taluk to offer agrapūja to the Jagadguru.²³

Sri Satchidānanda Bhāratī III (A.D. 1770 - A.D. 1814), had also close connections with the Marāṭha Ruling Houses. An unfortunate incident took place during his pontificate. In the course of the campaigns of the Third Anglo-Mysore war (A.D. 1790-2), Parasurām Bhau, the Marāṭha general, marched on Bidnur. Pindāris and similar marauders accompanying the army led by Raghunāthrao Patwardhan foolishly plundered Srīngēri, looted the temples and desecrated the holy shrine of Sāradā (A.D. 1791). Brahmin priests were killed in the affray; and the loot that was carried away was of the value of sixty lakhs of rupees.²⁴ The kadatas²⁵ of the Srīngēri Matha shed further light on the incident and the subsequent actions taken by the Peshwa to redress the Mathas grievances. Peshwa Mādhavrao Nārāyan (popularly known as Sawai Mādhavrao, (A.D. 1774 - A.D. 1795), wrote a letter²⁶ to Parasurām Chandra Svāmi (Parasurām Bhau²⁷), stating that the Lambāni (a tribal community) and Pindāri²⁸ warriors of his contingent made off with Chandramaulisvara linga, Ratnagarbha Ganapati, images of gold and copper, copper vessels, elephants, horses etc. of the Srīngēri Matha. The Peshwa further wrote that compensation should be given to

the Guru and the looted articles should be returned and receipt obtained. In reply to this, Parasurām Bhau promised the Peshwa to recover the looted articles and return them to the Guru.²⁹

Similarly, the Peshwa wrote another letter³⁰ to an officer named Rājesri Raghunāthrao Nilabhatta telling him about the plunder of the Sringeri Matha by the Pindāris of Parasurām Bhau's contingent and the subsequent observance of a fast by the Svāmi on the bank of the Tungabhadra. The Peshwa ordered him to take necessary action and give compensation to the Svāmi. However, the kadatas do not mention the actual return of the looted articles to the Matha.

The letter from Peshwa Mādhavrao II to Parusarām Bhau, and his positive reply to the Peshwa, pertaining to the loot of the Sringeri Matha by the Pindāris, clearly indicates the Marāthas' regard for the Jagadgurus. The Peshwa's letters reveal his keen interest and sincerity in giving compensation to the Matha. The positive reply from Parasurām Bhau to the Peshwa would lead to an impression that the foolish plunder of Sringeri was not due to any deliberate intention on his part, but a result of the predatory habits of the Pindāris in his contingent.



But the incident as such was certainly an unhappy one. It was highly regrettable that the massacre of the Brahmins and the loot of such a distinguished Matha could not be prevented by Parasurām Bhau, the commandant of the Peshwa. Thus from the kadatas it can be surmised that the loot was accidental. Whereas G.S.Sardesai, the great Marātha historian writes, "Raghunātharao Patwardhan burning with the desire of revenge against Tipu, wantonly destroyed at this time the holy shrine of the Shaṅkarāchārya of Śrīnārāyaṇa, an affront to Hindu religion by a brother Hindu, the sad memory of which long remained fresh in Marātha memory."³¹ This criticism appears harsh from the light thrown on the incident by the Śrīnārāyaṇa kadatas.

Srinārāyaṇa and the other Maratha Chieftains

Like the Peshwas, other Maratha rulers also revered the Śrīnārāyaṇa Jagadgurus. With the firm belief that the blessings of the Jagadguru will bring in prosperity to their kingdoms, Hindurao Ghōrpade and Daulatrao Hindurao Ghōrpade, the two well-known disciples of the Guru, made a grant of 100 moyins a year (A.D. 1782-83)³² and a grant of a village named Timmanahatti (A.D. 1786)³³ respectively to the Śrīnārāyaṇa Matha. After an interval of about seven years, in A.D. 1793-4, Mahādji Sindia who was on a visit

to Poona, donated the village of Pimpalgaon to Sri Sat-chidānanda Bhāratī III, to meet the expenses of the Srīngēri Samsthāna.³⁴

Sri Satchidānanda Bhāratī III, wrote a letter³⁵ to Raghujī Bhōnsle (son of Mudhōji) of Nagpur, informing him of the receipt of 15,000 (Fifteen thousand) silver coins from him for the worship of Sri Sāradāmbā and also for illumination and santarpana (offering food to saintly people) for Brahmins. The Guru blessed the Bhonsle for his success and sent him gandha (sandal) and prasāda. At the end of the letter, the Guru wrote to him stating that his disciples in the nooks and corners of the country, owing to their virtues like Dāna (charity), Dharma (rule of conduct), Pūja (worship) and Bhakti (devotion) have attained fame and he too being virtuous would attain similar fame.

After the short pontifical period (A.D. 1814 - A.D. 1817) of Sri Abhinava Satchidānanda Bhāratī II, Sri Narasimha Bhāratī VIII³⁶ (A.D. 1817 - A.D. 1879) succeeded him. He was proficient in Telugu, Kannada, Tamil, Marāthi and Hindi. The spiritual power of the Guru was so great that the Bhōnsle Rāja of Nagpur who had indulged in luxury and idleness, and shown disrespect to the Matha, was put to unexpected troubles. Then the Bhonsle

realised his folly and walked to the camp of the Guru at Kāmpti, sought his pardon and escorted him to his capital.³⁷

Similarly, the other Marātha Chieftains like Jayāji Rao Sindia of Gwalior,³⁸ Tukōji Hōlkar of Indore,³⁹ Shahāji Rāj Bhōnsle of Akkalkot,⁴⁰ Yesvant Rao Pawar and Hybat Rao Pawar, both of the ruling family of Dhar,⁴¹ Bhāskar Rao Dadāji of Nargund and Laksman Narasing Rao Sitōle Desmukh of Poona,⁴² showed their respect to the Sringeri Jagadgurus and made grants to their Matha.

The next Guru who occupied the Sankara Pitha was Sri Satchidānanda Siva Abhinava Narasimha Bhāratī (A.D. 1879 - A.D. 1912). The Achārya undertook four extensive tours of the country. During his second tour (A.D. 1886 - A.D. 1890), he was invited by Rāmachandra Patwardhan, the chief of Jamkhāndi, who presented him a diamond necklace and offered to meet the expenses of one of the festivals in Srīngēri.⁴³

There was a tussle between the Srīngēri Matha and the Saṅkēśvara Matha.⁴⁴ Raghunāth Rao Yādav, Secretary, Council of Regency of Gwalior State, wrote a letter (22nd Oct. 1894) to Veda Sāstra Sampanna (well versed in the Vedic lore) Sri Nāgēśvara Sāstri, of the Srīngēri Matha,

stating that the Government of the Mahārāja Sindia of Gwalior communicated their decision that in that State the Śringēri Matha should be given precedence over the Sankēśvara Matha.⁴⁵

Relations between the Śringēri Matha and the Marāthas continued to be cordial during the pontificate of Sri Chandrasēkhara Bhāratī III⁴⁶ (A.D. 1912 - 1954), 34th in the line. During his period, the renovation of the temple of Sri Saradā was completed, and also a beautiful shrine in white marble was erected over the samādhi (a tomb) of the late Guru, Sri Satchidānanda Siva Abhinava Narasimha Bhāratī, in Narasimhavana. The Kumbhābhiseka of both the shrines was performed in A.D. 1916. On this occasion the Mahārāja of Mysore and representatives of the Mahārāja Gaikwād of Baroda and several other rulers were present.⁴⁷

Similar cordial relations based on mutual regard have continued during the pontificate of the present His Holiness Sri Abhinava Vidyā Tīrtha (A.D. 1954 -).⁴⁸

Thus the Śringēri Matha's relations with the Marātha Ruling Houses which began during the pontificate of Sri Satchidānanda Bhāratī II (A.D. 1705 - A.D. 1741), has continued right up to the present day. The Princely

States in Mahārāstra, as elsewhere are liquidated now, but the members of the royal families and the people in Mahārāstra are still devoted to the Sankarāchārya Matha of Sringerī.

Notes and References

1. Sg.R., Nos. 67-91 (except No.90, which is in Sanskrit, the remaining 24 are in Marathi).
2. Kds. 20, 43, 45, 51, 81, 88, 89, 104, 113, 147, 154, 166, 184 and 185.
3. GVK., XII, VV. 4-8.
4. Sg.R., 67.
5. Kd. 89, No.26.
6. His Chitradurga and Srīrangapattana campaigns (A.D. 1725-27).
7. GVK., XVII, VV.38, 45 and 48.
8. TTW., p.55.
9. Sg.R., 68.
10. TTW., p.59.
11. Kd. 81, No.2.
12. Kd. 88, No.33.
13. Kd. 113, Nos. 7 and 8.
The same letters are copied down in Kd. 45, pp.57 and 58.
14. Perhaps an officer of the Matha who could speak, read and write Marāṭhi.
15. Kd. 113, No.7.
16. Ibid., No.8. In this letter Malhāri Pant is addressed 'Rājamānya Rājesrī'.
17. Ibid., No.144.

18. In kadatas, Mādhavrao I is mentioned as Mādhavrao Ballāl.
19. Sg.R., Nos. 69-75.
20. TTW., p.59.
21. In A.D. 1766, Peshwa Mādhavrao and Nizam Ali were at war with Hyder. Later when both sides were tired of it, peace was concluded in A.D. 1770.
22. Sg.R., 69-75.
23. Ibid., 75.
24. G.S.Sardesai, New History of the Marāthas (NHM) Vol.III, Bombay, 1968, p.189.
25. Kd. 43, Nos. 7 and 8; The documents are in Marathi.
26. Ibid., No.7 (Marāthi)
27. In shaping the fortunes of the young Peshwa, Mādhavrao II, Parasuram Bhau Patwardhan, along with Nānā Phadnis, Mahādji Sindia, Haripant Phadke and Rāma-Sāstri Prabhune, had their important share. NHM, Vol.III, p.309.
28. The Pindāris lived by plunder and devastation of enemy countries. The Maratha commandants had always in their camps bodies of these Pindari stragglers. For detailed information about the Pindaris, refer to NHM, Vol.III, pp.477-80; 481-83.
29. Kd. 129, No.52 (Marāthi).
30. Kd. 43, No.8 (Marāthi).
31. NHM., Vol.III, Bombay, 1968, p.189.
32. Sg.R., 76.
33. Ibid., 77.

34. Ibid., 78.
35. Kd. 51, No.41.
36. According to TTW., p.66, Sri Narasimha Bharati VII and according to SS, p.157, Sri Narasimha Bharati VIII.
37. TTW., p.67.
38. Sg.R., 83; The record is also found in the personal possession of His Holiness. The letter bears the round seal having a figure of the sun on the top with serpents on either side and inside is written "Sri Jotisvarupa Charanitatpara Madhavrao Suta Jivaji Sinde Nirantara" (Nagari script).
39. Sg.R., 86.
40. Ibid., 87 and 88.
41. Ibid., 84 and 85.
42. Ibid., 89.
43. TTW., p.76.
44. Situated in Hukkeri Taluk, District Belgaum.
45. Sg.R., 91.
46. According to TTW., p.84, Chandrasekhara Bharati IV and according to SS., p.157. Chandrasekhara Bharati III.
47. TTW., p.85.
48. His Holiness during his second extensive tour of the country visited various places in Maharastra (1966). In places like Nagpur, Indore, Dhär, Ujjain, Gwālior etc., (once upon a time Princely States) receptions were given to him.

CHAPTER VSringēri and the Muslim RulersIntroduction

We have seen in the earlier chapters the relation between Sringēri and the Hindu rulers. That the Hindu rulers throughout India respected the Jagadgurus of Sringēri was no wonder. But it is worthwhile to note that even Muslim rulers looked upon the Jagadgurus with veneration and on many occasions, sought their blessings. Some of them considered the Sringēri Gurus as their spiritual guides.

Sources

The kadatas, the firmans and the sanads of the Nizams of Hyderabad and Hyder and Tipu of Mysore, Keladinnripavijayam and Guruvamsakāvya, are some of the important sources to know the relation between Sringēri and the Muslim rulers. Selections from the Records of the Sringēri Mutt¹ and the records in the personal possession of the present His Holiness Sri Abhinava Vidyā Tīrtha,² are of immense value. There are over sixty documents spread over about fifteen kadatas,³ shedding light on the relation

between Srīngēri and the Sultans of Mysore.

Srīngēri and the Ādil-Shāhis of Bijapur

The following few instances prove the Srīngēri Matha's relations with the Ādil-Shāhi rulers of Bijapur. The Shāhi rulers of Bijapur and Golkonda made war against the Hindu chiefs of the South, who had become prominent after the fall of the Vijayanagara Empire.

Taking advantage of this situation, the Svāmi of the Kūḍali Matha⁴ tried to influence the Bijapur authorities to put him in possession of the villages of Harakere and Mandali which belonged to the Srīngēri Matha. Vīrabhadra Nayaka (A.D. 1629 - A.D. 1645) of Kelādi, wrote to the Bijapur officers⁵ not to disturb the possessions of Sri Satchidānanda Bhāratī I (A.D. 1622-63) of Srīngēri.⁶ Accordingly, the request was heeded.

In A.D. 1637, Ranadulla Khan, the general of the Bijapur army and Shāji Bhōnsle, second in command, sent by Mohammad Ādil Shāh of Bijapur, sacked Ikkēri. Vīrabhadra Nayaka was forced to surrender half of his territory to Ranadulla Khan and returned to his Bidnur palace from Bhuvanagiri Durga.⁷ Shāji captured Bangalore in A.D. 1638 and a year later Ranadulla Khan occupied Tumkur and Basavapatna.

When the Sringeri Matha was facing difficulties both from external and internal foes, Sri Satchidānanda Bharati I sent a Srimukha to Ranadulla Khan, seeking protection for the Matha's villages and temples. In response to the Srimukha, the Khan granted a sanad conveying "his salm^a to the illustrious Paramahansa Parivrājakaśārya Satchidānanda Bhārati". Further, he issued takit (orders) to his officers stating that the Matha's villages in Shimoga Sima that had been usurped, should be restored and that they should enforce on all people obedience to the Jagadguru's orders. He requested the Guru to be blessing him from time to time and promised him all possible help whenever needed.⁸ ~~The Adil Shāhis of Bijapur kept this promise to the last.~~

Sringeri and Mughals

Even the Mughal officers respected the Jagadgurus. For instance, when Sri Satchidānanda Bharati II (A.D. 1705-41) was camping at Tarikere, the Mughal Commander-in-chief in charge of the administration of Sira⁹ called on the Guru and gave him costly presents.¹⁰

Sringeri and the Nizams

There were cordial relations between Sringeri and the

Nizams of Hyderabad.¹¹ Nizam-ul-Mulk, the founder of the Asaf Jāhi dynasty of Hyderabad, ruled from A.D. 1724 to A.D. 1748. He issued many firmāns granting special privileges to the Srīnēri Matha.

Nizam Ali Khan (A.D. 1761 - A.D. 1803) the son and successor of Nizam-ul-Mulk, continued his family tradition by confirming the privileges already granted by his father, with additions of his own to the Matha. These sanads are dated 24 Rabiussani and 1. Jamadiulavval A.H. 1196 (8th and 16th April, 1782). The then Jagadguru of Srīnēri was Sri Satchidānanda Bhāratī III (A.D. 1770 - A.D. 1814). The Nizam ordered that the property of the disciples dying without heirs should go to the Matha. The Jagadguru was given authority over some temples in the dominion, and his agents were authorised to collect, from both Hindu and Muslim religious and charitable endowments, contributions at one anna in every rupee of their revenues. Besides, the annual payments of nazar and nazarāna (presents) were continued, and Hindus of all classes were enjoined to offer puja (worship) and kānike (dues) to the Guru through his representatives.¹²

Sri Narasimha Bhāratī VIII (A.D. 1817 - A.D. 1879) 32nd in the line, visited Hyderabad, where he was given a

warm reception. The first proclamation issued by the Nizam's Prime Minister referred to the 'auspicious tour' (savāri mubārak) "of the most holy personage who could dispense blessings from where he stayed, but in the fulness of his grace had condescended to tour the kingdom of Hyderabad."

When the Guru of the Kudli Matha contested the right of the Sringeri Guru to special insignia, the Government of the Nizam answered by issuing a series of proclamations containing takits to all Jāgīrdārs, Deshmukhs, Deshpāndes, Patels, etc., in the Subhas of the Deccan to prohibit all other mathādhipatis from displaying mahābirudāvalis (insignia of high honour) and touring the dominion to collect kanike. These documents which were written in Persian with Marathi and Kannada translations in the daftars of the Subhas, are dated 2 Ramzan 1259 (16th October 1843), 2 Rabiulavval 1261 (11th March 1845) and 7 and 16 Zilkath 1261 (8 and 16 December 1845).

The Sringeri Matha was represented by two Prānth Dharmādhikāris or agents whose duty was to collect nazarāna during wedding ceremonies, dīparādhana-kanike, prāyaschitta payments (payments made on the occasion of purificatory ceremony) etc. The decision of the Matha Dharmādhikāri in

caste disputes and cases of lapses from the spiritual and moral codes (smritis) were enforced by the Sircar officers.¹³

These days, the quasi-judicial authority exercised by the Sringeri Matha has fallen into disuse. But that is the case with almost all the other mathas as well in the country.

Sringeri's relation with Hyder and Tipu

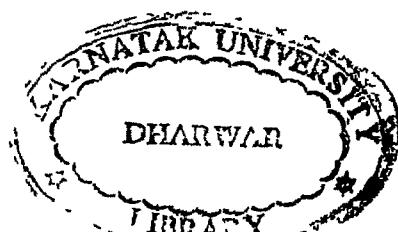
Correspondence between Sringeri and Srirangapattana reveals the existence of close contacts between the Jagadgurus and Hyder Ali and his son Tipu. Letters of Hyder and Tipu are couched in respectful language and breathe a spirit of veneration for the Jagadgurus.

Hyder Ali (A.D. 1722 - A.D. 1782), an adventurer of exceptional ability shot into prominence as a military leader and in A.D. 1761 safely established himself in supreme authority in Mysore. The expansionist policy of Hyder irritated his adversaries, the Peshwa, the Nizam and the English East India Company. It is surprising that all these powers while they fought among themselves, held the Jagadguru in equally high esteem.

According to the wish of Raghunātharao, the uncle of Peshwa Mādhavrao, Śrī Abhinava Satchidānanda Bhāratī I (A.D. 1741-67) visited Poona in 1760-61. On that occasion Hyder Ali wrote to the Jagadguru:¹⁴ 'You are a great and holy personage. It is but meet that all should desire to pay respects to you, and I am happy you are responding to Raghunātharao's invitation.'¹⁵ In order to make the Jagadguru's journey comfortable, Hyder sent the Guru an escort of one elephant, five horses, one palanquin and five camels, besides making him costly presents. He paid the Guru Rs.10,500 for his expenses.

Hyder received Srimukha, prasāda and clothes from Śrī Abhinava Satchidānanda Bhāratī and in reply to this, besides paying his homage, he sent clothes to Śrī Sāradāmbā and to His Holiness. He assured His Holiness that he would preserve all the privileges that the Matha was entitled to and requested him for his blessings.¹⁶

In spite of his own difficulties (Peshwa Mādhavrao and Nizam Ali were against Hyder), Hyder continued the policy of patronising the Matha. He evinced his esteem for the new Guru Śrī Satchidānanda Bhāratī III (A.D. 1770 - A.D. 1814), by issuing nirūpas¹⁷ (A.D. 1780) to all officers directing them to render every assistance to the Matha.



Sri Satchidānanda Bhārati III in a Letter of Blessing¹⁸ to Hyder Ali conveyed his greetings. The Guru requested him to maintain Dharma in all the conquered territories. The Guru further wrote, "we pray Sri Sāradāmbā and Sri Chandramaulīsvara to give you all success."

In response to Hyder Ali's nirūpa,¹⁹ Sheik Liyāji, the officer of Nagar,²⁰ issued orders to killedārs and pārupatyagārs to execute the Master's orders.²¹ Liyāji also wrote a letter to the Guru, acknowledging the receipt of prasāda and mantrāksate of Sri Sāradāmbā's Rathōtsava²² (car festival), and informing him of the various measures he had taken.

Hyder Ali's orders to his subordinate officers clearly indicate his deep interest in the Srīngēri Matha and also his reverence to the Jagadguru. His letters to the Guru invariably contained his salāms²³ (greetings). In the kadatas, Hyder is generally styled, 'Navab Hyder Ali Khan Bahadar'.²⁴ Similarly, the letter of Blessing from Sri Satchidānanda Bhārati to Hyder, contains the various titles of the Jagadguru.²⁵ A few more kadatas²⁶ point out the intimate nature of the relation between Hyder and the Jagadgurus.

Hyder suffered from cancer and died on December 7, 1782. The Second Anglo-Mysore war which was in full swing when he died, was concluded by his able and ambitious son, Tipu.

In some respects, Tipu (A.D. 1753 - 99) followed his father's policy and one such example is the regard he showed to the Jagadguru. The correspondence between Sri Satchidānanda Bhārati III and Tipu, stands in testimony to this view. There are about 21 letters²⁷ and several kadatas²⁸ which shed light on the relation between the two.

The Marāthas, the Nizam and the English were planning to crush Tipu. Tipu like his father, having realised the importance of divine help, sought the blessings of the Śringēri Jagadguru to overcome his difficulties and to secure peace and prosperity in his kingdom. On several occasions, the Sultan made a request to the Guru to send prasāda and mantrāksate of Sri Sāradāmbā and he too made presents like shawls etc. to the Guru.²⁹

When Tipu Sultan came to know about the loot of the Śringēri Matha³⁰ by Parasurām Bhau's contingents, the Sultān wrote to the Guru: "People who sin against such a

holy place will at no distant date suffer the consequences of their misdeeds. People do evil smiling, but will suffer the penalty in torments of agony; this adage will be fulfilled.³¹ Treachery to gurus will lead to allround ruin, destruction of all wealth and the ruin of the family."³² The Sultān made a grant of 400 Rahatis for the restoration of the temple and the re-installation of the idol of Sri Saradāmbā. Subsequently he made a present of a palanquin, elephants, clothes and some money to the Guru, requesting him at the same time to be so kind as to offer prayers to God for the complete destruction of the enemy, the success of his own army, and for his own prosperity as well as that of the State.³³

From various nirūpas and binnavattales as recorded in the kadatas,³⁴ it can be known that whenever the Guru, as per the wish of the devotees, went on a tour, the Sultān issued orders to his various officers like killedārs and pārupatyagārs to issue rahadāris, make all the necessary arrangements and to give protection to the Svāmi from thieves and brigands. He ordered his officers to allow and assist the Matha's agents to collect their usual Charana and Dīparādhana kārike and also to enquire into the Varnāsrama³⁵ (conduct) of their Sisyas or disciples. The

officers of the Sultān were ordered to keep watch over, and also punish, those who unlawfully collected the Matha's dues (kānike) by impersonating as the agents of the Matha.³⁶

A copy of the nirūpa,³⁷ dated Visvāvasu sam Nija Chaitra Su. 8 (Sunday, 17th April, 1785), from Tipu Sultan to a person named Kōṭe Narasayya, states that according to the court's judgement, the Śringēri Sime, of the revenue value of 3,003 varahas, should be handed over to Śrī Satchidānanda Bhāratī of the Śringēri Matha, and in future the Matha's claims over that area should not be questioned.³⁸

Tipu assisted the Guru in the work of renovating the temples at Kāñchi, which had been partly destroyed during Hyder Ali's campaigns.³⁹

In one of his letters Tipu conveyed his salām to Śrī Satchidānanda Bhāratī III and wrote that he depended upon three sources of strength, - God's grace, the Jagadguru's blessings and the strength of his arms.⁴⁰ Tipu, though an iconoclast, sent a crystalline Śiva Linga to Śrī Satchidānanda Bhāratī, with a special request to worship it.⁴¹

Tipu was facing attacks from the Marāthas, the Nizam

and the English, whose destruction the Guru had been requested to effect by performing Satachandi⁴² and Sahasrachandi japa and hōma⁴³ and in this regard he told the Guru, 'I have written to the asaf of Nagar to supply you all the materials required for the great yāga; Triambaka Rao of Nagar and the amildār of Koppa will camp at Sringēri to see to the necessary supplies of vessels, cloth, images (pratimas) etc. Kindly see that rituals are performed according to the prescribed rules, give liberal cash presents to Brahmans, and feed them in thousands every day.'⁴⁴ In another instance, he requested the Guru to perform Varuna Japa⁴⁵ and Rudrābhisekha⁴⁶ for half a mandala (24 days) to ward off certain calamities. In a subsequent letter Tipu acknowledged the miraculous effects of the yāga - how he was successful in his enterprise and how rains came and the land yielded rich harvests.⁴⁷

Tipu had an ardent desire for visiting Sringēri, which, however, could not be fulfilled owing to his death in A.D. 1799. In the 4th Anglo-Mysore War (A.D. 1799), he died as a great soldier-hero.

Notes and References

1. Nos. 42-45 belong to Hyder Ali's period and Nos. 46-66 belong to Tipu's period.
2. There are a good number of records in Persian, Sanskrit and Kannada shedding light on the relationship between the Sultāns and the Jagadgurus. These records need a careful study at the hands of the specialists. A catalogue of the Kannada records is prepared by the author of the present thesis and submitted to the Karnāṭaka State Archives.
3. Kds. 8, 13, 14, 43, 65, 66, 70, 120, 129, 138, 140, 145, 152, 159, 185.
4. About 9 miles from Shimoga, where the confluence of Tungā and Bhadrā takes place.
5. Khodayi Samal Khan, Adam Afzal Khan and Khan Ali-Shah.
6. ARMAD., 1916, p.65.
7. KNV., p.98.
8. ARMAD., 1934, No.33.
9. In Tumkur District (It was the headquarters of the Mughals in Karnāṭaka), see Hayavadanarao, MG., Vol.V, Tumkur Dist., under Sirā, pp. 536-540.
10. GVK., XIV, VV. 54-56.
11. For the information furnished in this chapter, with regard to Hyderabad's relation with Śringēri, the author is much indebted to the article "Śringēri Gurus and Muslim Rulers" by K.R.Venkataraman, published in SS., 1963, pp.69-71 and also TTW., by the same author, pp. 62, 71 and 72.

12. K R Venkataraman, "Sringeri Gurus and Muslim Rulers",
ARMAD., 1916, p.71.
SS, 1963, p.70

13. Ibid.

14. Ibid., p.70. Sri Satchidānanda Bharati I (A.D. 1741-67)

15. TTW., p.59.

16. Kd. 66, No.9.

17. ARMAD., 1916, p.73.

18. Kd. 134, No.41.

19. Kd. 13, No.55.

20. During the Keladi period it was Bidnur and during
 Hyder Ali's period it was called Hyder Nagar. In
 due course, it simply became Nagar.

21. Kd. 13, No.56.

22. Ibid., No.57.

23. Kd. 66, No.9.

24. Ibid.; Kd. 70, No.99, etc.

25. Kd. 134, No.41.

Note: The titles of the Jagadgurus are in Chapter VII
 (Administration).

26. Kds. 8, 13, 66-69.

27. Sg.R., Nos. 46-70.

28. Kds. 14, 43, 65-69, 120, 129, 138, 140, 145,
 152, 159 and 185.

29. Kd. 65, No.10; Kd. 66, Nos. 93 and 128.

30. For details, see Chapter, Sringeri and the Maratha
 Rulers, in this thesis.

31. The Marāthas were annihilated in the 'Third Anglo-Marātha War' (A.D. 1817-18).
32. Sg.R., 47 dated A.D. 1791-92.
English translation from the TTW., p.60.
33. Kd. 129, No.34; Sg.R., 47-50 and 59;
ARMAD., 1916, pp. 74-6.
34. Kd. 65, Nos. 10 and 18; Kd. 66, Nos. 93 and 128.
35. According to the Hindu concept Brahmana, Kṣatriya, Vaisya and Sūdra are the four Varnas and Brahmacharya, Grihastha, Vānaprastha and Sanyāsa are the four Āśramas. It was the duty of the Dharmādhikāris of the Matha to see that the Matha's disciples strictly observe the rules of Varnāśrama.
36. Kd. 66, No.129.
37. Ibid., No.137.
38. It appears that the Śringēri Sime yielding a revenue of 3,003 varahas was under disputation. That was why the Sultān after hearing the court's judgement had to re-confirm the Śringēri Matha's claims over Śringēri Sime.
39. TTW., p.61. Sri Satchidānanda Bhāratī III was then camping at Kāñchi.
40. Kd. 120, No.5; Sg.R., 65.
41. Ibid.
42. "Sata-one hundred, Chandi - Goddess Kāli. Satachandi Japa is a repetition of certain Mantras invoking the help of Chandi probably with one hundred hands the Goddess of Kāli for the destruction of the enemy." P.V.Jagadīśa Ayyar, South Indian Shrines, 1920, p.263, Foot note No.1.

43. Sahasra - one thousand, Chandi - Goddess Kālī.
44. Sg.R., 51-53; English translation - TTW., p.61.
45. Varuna Japa is performed to invoke the help of the Varuna, the God of rain.
46. "Rudrābhisekha is performed to God Rudra to propitiate him in various forms, eleven in number and the abhisēkha or bath is made especially of Pañchakavya - the five different forms of cow's milk, etc., and other things for bath. Rudra is the God of destruction in his lower aspect and is the protector from all evils and he is called Śiva or Śahkara in his high aspect of conferring all sorts of boons and comforts." P.V.Jagadisa Ayyar, South Indian Shrines, 1920, p. 263, Foote note No.4.
47. Sg.R., 66.

CHAPTER VISringéri and MysoreIntroduction

Sringéri's relation with Mysore in the past was more cordial than with any other kingdom. In the previous chapter, we have seen the relation between Sringéri and Hyder and his son Tipu of Mysore. In fact, Hyder and Tipu continued the relation between Sringéri and Mysore which was already established by Krishnarája Wodeyar II (A.D. 1734 - A.D. 1766). The British Commissioners (A.D. 1831 - A.D. 1881) also continued to have cordial relations with the Sringéri Matha and took a very helpful and sympathetic interest in its affairs. They affirmed all the privileges enjoyed by the Matha, consolidated its land grants and upheld its supremacy. The Government helped the Matha's Dharmādhikāris in collecting dues and in making enquiries into the achara-vichara of their sāsyas. The Matha's privileges in owning, cutting and selling sandal-wood were also continued. A brief survey of the sources will enable the readers to know the relationship between Sringéri and Mysore better.

Sources

The records belonging to the reign of Krisnarāja Wodeyar II and Krisnarāja Wodeyar III, establishing the relationship between Srīngēri and Mysore are published in Selections from the Records of the Srīngēri Mutt¹ and Annual Report of the Mysore Archaeological Department.² The kadatas are also of great importance especially to know the relation between Srīngēri and Krisnarāja Wodeyar III. There are over 160 documents spread over about 43 kadatas.³ The earliest dated document is Saka 1684 (A.D. 1762),⁴ belonging to the reign of Krisnarāja Wodeyar II, and the latest A.D. 1832,⁵ belonging to the reign of Krisnarāja Wodeyar III. Similarly, for the Commissioners' period, the documents published in Selections from the Records of the Srīngēri Mutt⁶ and about 50 documents spread over about 22⁷ kadatas⁸ are of immense value. Besides these sources, a careful scrutiny of the documents in the State Archives, the Mysore palace, the Madras Oriental Library and the records in the personal possession of the Srīngēri Jagadguru, is sure to bring rich rewards to the patient efforts of scholars in this regard.

Kṛiṣṇarāja Wodeyar II and Śrī Satchidānanda Bhāratī II

The relation between Śringēri and Mysore began during the reign of Kṛiṣṇarāja Wodeyar II, when Śrī Satchidānanda Bhāratī II (A.D. 1705 - A.D. 1741) was the Jagadguru. In the sure belief that the Guru's presence in his State would bring in the much needed rains for the country, the Mahārāja invited him to Mysore and granted to him Belavādi and its hamlets, worth twelve hundred pagodas.⁸

Pūrnaiya and Śrī Satchidānanda Bhāratī III

After the fall of Tipu, the Hindu dynasty of the Wodeyars was restored, and as a result, Kṛiṣṇarāja Wodeyar III (A.D. 1796 - A.D. 1868), was enthroned in A.D. 1799. As he was an infant, Pūrnaiya who served under Hyder and Tipu, carried on the administration as a Regent (A.D. 1799 - A.D. 1811). An interesting story⁹ says that Pūrnaiya being a Mādhwīya Brahmin (advaitin), it seems, developed a prejudice against the Śringēri Guru (the champion of the advaitins). He was under the wrong impression that the Guru was leading a luxurious life. With the intention of insulting the Guru, he proposed a polemical contest between the Guru and the ablest of the pandits in Mysore. Śrī Satchidānanda Bhāratī accepted the challenge and won.

Purnaiya prostrated before the Guru and begged his pardon. Since then, so long as he remained in power as the Regent, he served the Sringēri Matha with devotion.

The Regent, in a letter,¹⁰ dated A.D. 1806-7, ordered Mādhavarāya, the Subedar of Bangalore to reserve agratambūla (first present of betel-leaf made at an assembly as a mark of the highest respect) for the Sringēri Matha and the second for the Sivagange Matha on auspicious occasions like marriages and upanayanams. Thus the supremacy of the Sringēri Matha was acknowledged.

Krisnarāja Wodeyar III and Sringēri

The regency of Diwān Purnaiya came to an end in A.D. 1811 and Krisnarāja Wodeyar III took over the administration of the kingdom directly under his control. With the coming of Krisnarāja Wodeyar III, a new and a memorable era began in the history of the relation between Sringēri and Mysore. Sri Satchidānanda Bhāratī III (A.D. 1770 - A.D. 1814), Sri Abhinava Satchidānanda Bhāratī II (A.D. 1814 - A.D. 1817) and Sri Narasimha Bhāratī VIII¹¹ (A.D. 1817 - A.D. 1879), were his contemporaries who ruled in order of succession.

No sooner had the Mahārāja taken over the administration in A.D. 1811, than he invited Sri Satchidānanda

Bharati III to his capital.¹² He acknowledged the nation-wide fame of the Sringeri Matha and took precautions to prevent the smaller mathas from assuming its insignia.¹³

From a nirupa¹⁴ (A.D. 1815) to Sarvottamarya, the Faujdar of Nagar, it is understood that His Highness presented a silver pitha and padukas to Sri Abhinava Satchidananda Bharati II. In order to prepare these valuable articles, ten manas and one dhade of silver and two seers of gold were used. The Maharaja also sent 1,000 varahas for the coronation ceremony of Sri Abhinava Satchidananda Bharati II.

Sri Narasimha Bharati VIII who succeeded Sri Abhinava Satchidananda Bharati II, in A.D. 1818, communicated the news of the demise of his predecessor to Krishnaraja Wodeyar III, and after invoking Sri Vidyasankara, Sri Saradamba and Sri Chandramaulisvara, sent prasada and mantraksate to him.¹⁵

On the occasion of the Guru's visit to Mysore (A.D. 1828) the Maharaja made a grant of three sarvamanya (rent free) villages (Belavadi, Andavalli and Sirakaradi)¹⁶ to the Matha for the regular worship, illumination and various services of Sri Chandramaulisvara and Sri Saradamba.¹⁷

The State rendered help to the Sringeri Samsthana in enforcing the rules of Dharmasastra on its disciples in matters of āchāra-vichāra.¹⁸ His Highness confirmed the right of the Matha to ^{claim wealth} the property of those disciples who died without heirs, subject to the limit of the value of a thousand rupees, and if the value exceeded the limit, the permission of the Government had to be obtained.¹⁹

Sringeri and the British Commissioners

During the first half of 19th century, the political atmosphere in the country was unfavourable to the Indian princes. The Governor-General Lord William Bentinck (A.D. 1828 - A.D. 1835) departed from the policy of non-intervention and took over the administration of Mysore (A.D. 1831) on the plea of misgovernment and placed it under the administration of British Commissioners. The Commissioners had a veneration for the Sringeri Jagadgurus. The following few examples will illustrate the relationship between the two.

Though regular relationship between Sringeri and the Commissioners began in A.D. 1831, contacts between Sringeri and the British existed even earlier. For instance, the magistrate of the Kanara District, on 23rd December, 1815, issued an order²⁰ to police, Darogas, Subedārs, Jamādārs and Dafedārs etc., asking them to receive the Sringeri

Svāmi (Sri Abhinava Satchidānanda Bhāratī II), at their respective places and provide proper facilities to him. It is learnt from this copy of the Company's rahadāri²¹ (passport or permit), that the Svāmi was on his way back after a pilgrimage to Gōkarna²² and such other holy places.

The Matha was privileged to transport its articles free of duty in sarvamānya villages. For example, an order dated 15th September, 1832, issued by the Commissioner's Office to the Māmledārs of Ikkēri and Sāgar, states that they were not to collect any dues on the Matha's articles that were carried in the sarvamānya village of Bādadabailu (in Chandragutti taluk).²³

The Commissioners settled many social matters relating to orphan women and bahiskāra in the Srīngēri Samsthāna. These aspects are separately dealt with in the chapter on social conditions.

Stokes, the Superintendent of Nagar, wrote a letter²⁴ (19th December, 1834) to Sri Narasimha Bhāratī VIII, thus, "I am all-right owing to your blessings. Bisthaya Sāstri, the Sarvādhikāri of the Matha has informed me of the dues from the Andavalli village not being remitted to the Matha. The matter was communicated by me to the Commissioner and I have received a reply. The matter will be set right."

This shows the extent to which the British officers took interest in the affairs of the Matha.

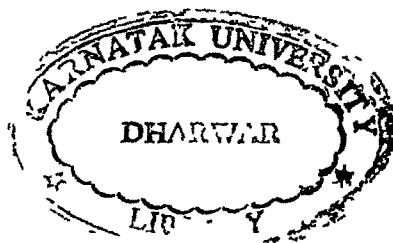
The correspondence between Srīngēri and the British was not one sided. On several occasions the Gurus also wrote Letters of Blessings (Āśirvāda patrikegalu) to the Government. For example, Sri Narasimha Bhāratī VIII wrote to Colonel Cubbon, the Commissioner, that 'they' pray god for the perpetual prosperity of the Government. The Guru also informed him of the regular religious activities conducted in the Samsthāna.²⁵

The British administrators showed their regard for the Srīngēri Jagadguru by providing him with supplies and escort on pilgrimage to holy places. Sri Narasimha Bhāratī went on a pilgrimage to the north. Alexander Nisbet, (Collector of the Dharwar District), welcomed the Guru at Dharwar and provided him with escort during his pilgrimage to Nasik, Dwāraka, Kurukṣētra, Kāśī, Badrikāśrama, Jagannātha etc. (A.D. 1842).²⁶

The Government of Madras also recognised the supreme position of the Srīngēri Jagadguru, and issued orders for the proper reception of His Holiness at places visited by him in South India.²⁷

According to L.Bowring, Chief Commissioner of Mysore, "The Śrīngēri Guru is the direct representative of the sectarian Shaṅkar Āchārya and is the acknowledged Spiritual Director not only of the greater proportion of the Hindus of Southern India, but also of those of the leading Mahārattā Houses, such as Hōlkar and the former Peishwas. It may be said that his influence is far greater than that of any Hindu spiritual guide in India and I presume it is for this reason that he is regarded with such unlimited respect. He is the only Guru in the Province who is permitted to carry the Adda Pallkee or cross palankeen, and he has in his possession Sunnuds of great antiquity from the Nizām, the Peishwas, the Mysore Rājāh, Hōlkar and others, all enjoining the utmost respect to him."²⁸ The above statement shows that the British Commissioner correctly judged the position of the Jagadguru among the Hindus.

The Commissioners' Rule ended in A.D. 1881, during the viceroyalty of Lord Ripon (A.D. 1880-84). Subsequently, Chāmarājēndra Wodeyar, the adopted son of Krisnaraṇa Wodeyar III, was installed as the ruler of Mysore. Even during the Commissioners' period, cordial relation between Krisnaraṇa Wodeyar III and Śrīngēri had continued.



Chamarāja Wodeyar^{IV} and Sri Satchidānanda Śiva Abhinava
Narasimha Bhāratī

The successor of Chāmarāja Wodeyar was Krisnarāja Wodeyar IV (A.D. 1894 - A.D. 1940), who followed in the foot-steps of his predecessors. Sri Satchidānanda Śiva Abhinava Narasimha Bhāratī (A.D. 1879 - 1912) consecrated the shrines of Sri Sāṅkara and Sri Sāradā at Kālady, on February 21, 1910. The Mahārāja of Mysore went to Kālady and paid his respects personally to His Holiness.

The successor of Sri Satchidānanda Śiva Abhinava Narasimha Bhāratī was Sri Chandrasēkhara Bhāratī III (A.D. 1912 - A.D. 1954). By 1916, the erection of a shrine over the Samādhi (tomb) of the late Guru and also the renovation of the Sri Sāradā temple in Srīngēri were completed. In 1916, the Kumbhābhiseka (consecration) of both the shrines was performed by the Guru; and on that occasion His Highness Krisnarāja Wodeyar IV was present in Srīngēri. In 1924, the Guru visited Mysore. With the permission of the Mahārāja a shrine for the late Jagadguru was built in Mysore, with a pāthasālā attached to it.

In 1931, the present senior Guru was ordained into Sanyāsa with the name of Sri Abhinava Vidyā Tīrtha. To a

considerable extent, he relieved his senior Guru from attending to the many cumbersome affairs of the Matha, religious as well secular. Jayachāmarāja Wodeyar (1940-74) himself a highly erudite scholar was an ardent disciple of the present pontiff throughout his life.²⁹

Notes and References

1. Nos. 33-40 - Krisnarāja Wodeyar II.
No. 41 - Bettada Chāmarāja Wodeyar.
Nos. 92-108 - Regency of Diwān Pūrnaiya.
Nos. 109-170 - Krisnarāja Wodeyar III.
2. ARMAD., 1916, 1923 and 1933.
3. Kds. 3, 8, 10, 12, 20, 21, 28, 32, 36, 37, 45, 50, 53, 57, 61, 64, 72, 81, 86, 91, 102, 107, 108, 113, 116, 120, 126, 130, 132, 137, 141, 145, 147, 159, 166, 172, 175, 177, 191, 194 and 195.
4. Kd. 57, No.48.
5. Kd. 36, No.14.
6. Sg.R., Nos. 171-189.
7. Kds. 8, 9, 10, 12, 34, 36, 50, 53, 56, 57, 62, 73, 75, 89, 90, 91, 92, 95, 104, 130, 149 and 173.
8. ARMAD., 1923, No.6.
9. TTW., p.63.
10. Sg.R., 97.
11. According to TTW., p. 66, Narasimha Bharati VII and according to SS., p. 157, Narasimha Bharati VIII.
12. Kd. 71, Nos. 1 and 2.) These two documents belong to
13. Ibid., No.1.) Prajōtpatti Samvatsara (A.D.1811).
14. Kd. 12, No.57; Kd. 28, No.21; Kd. 37, No.8.
15. Kd. 12, No.142. Note: All the titles of the Sringēri Guru are mentioned in this record.

16. Belavādi in Belūr Taluk, Sirakaradi in the hōbli of Koppa and Andavalli in the hobli of Chandragutti.
17. Kd. 8, No. 8; Kd. 10, No.63; Kd. 21, No.18; Kd. 120, No.1; ARMAD., 1916, p.79.
18. Kd. 10, Nos. 28, 29 and 30.
19. Sg.R., 128.
20. Kd. 37, No.27.
21. Ibid.
22. This centre of pilgrimage, in the North Kanara District bordering the Arabian Sea, is famous for the temple of God Mahābaleśvara.
23. Kd. 36, No.3.
24. Kd. 73, No.34.
25. Kd. 92, No.140. The document belongs to Plava Samvatsara. A binnavattale (p.247) in the same kadata is dated Saka 1762, Sārvari sam. Hence the document bearing Plava sam., most probably belongs to Saka 1763 (A.D. 1841).
26. Sg.R., 79. Note: The document is in Marathi.
27. Sg.R., 184, 185 and 186. The documents are in English.
28. Sg.R., 187.
29. Jayachāmarāja Wodeyar continued to show his respect to the Sringēri Matha till he breathed his last on September 23, 1974. Just a week prior to his death, he had visited Sringēri and obtained daruśana and blessings of Sri Sāradāmbā and Sri Abhinava Vidya Tīrtha Svāmi.

CHAPTER VIIAdministrationIntroduction

In the previous Chapters, we have seen the nature of relations that existed between the Sringeri Matha and the various secular heads at different periods. From a study of the kadatas, an attempt is made here to give a picture of the general administration and religious, economic and social conditions that prevailed in the Sringeri Samsthāna through the ages.

The stone and the copper plate inscriptions of the early periods no doubt reveal much about the secular heads with whom the Jagadgurus had relations, but as regards the administration of the Matha, there are not many direct references. However, from the seventeenth century onwards, there are both direct and indirect references in the kadatas. Various matters, judicial, religious, economic, social etc., came within the purview of the authority exercised by the Matha. Information can be gathered about the succession of the Gurus, their coronation, title and insignia and the power and prestige

they commanded both within and outside the Samsthāna. The kadatas also tell us about the various officers and their duties. A few aspects of the administration are as follows:

The Jagadguru

a) A guiding force

The head of the Srīngēri Matha, as of many others, is styled the Jagadguru or the preceptor of the Universe, (the well-wisher of the entire mankind), and is possessed of extensive authority and influence. On ceremonial occasions, he wears a tiara, covered with pearls, with an emerald centre piece. He is an ascetic and a celibate and spends much of his time in studying and teaching Vedic philosophy. He regularly performs the worship of Sri Chandramaulisvara and other deities and practises yoga. He is the guiding force behind all administrative, religious, economic, social and cultural activities of the Matha. He commands great reverence from devotees all over India, irrespective of caste, colour, creed and sex.

b) Titles and insignia

From the Vijayanagara times, the Gurus began to assume a number of titles and insignia. The numerous inscriptions, sanads and kadatas pertaining to the Srīngēri Matha mention

in full the titles of the Gurus.¹ The full titles run as follows: Srīmat paramahamsa-parivrājakāchāryavarya (chief āchārya of the paramahamsa sanyāsis), pada-vākyapramāna-pārāvāra-pārina (who has seen to the farthest point of grammar, philosophy and logic), yamaniyamāsana prānāyāma pratyāhāra dhyānadhārana samādhyastāṅga yōgānuṣṭhāna niṣṭha (engaged in the performance of eight-fold yoga consisting of restraint, control of passions, sitting in different postures, control of breath, withdrawing the mind from external objects, meditation, control of mind and absorption of the mind in God), tapahschakravarti (an emperor of austerities), anādyavicchinna guruparamparā-prāpta (a lineal descendant of the gurus from time immemorial without break), Saddarsanasthapanāchārya (establisher of the six darsanas), vyākhyāna simhāsanādhīśvara (lord of vyākhyāna simhāsana, seat of teaching scriptures) sakala nigamāgama sārahridaya sāṅkhyatrayapratiṣṭipādaka (teacher of the inner truth and essence of all the Vedas and āgamas and the three Sāṅkhyas), vaidikamārga pravartaka (establisher of the Vedic doctrine), sarvatantra svatantra (master of all the tantras), ādi rājadhāni Vidyānagara mahārājadhāni Karnātaka simhāsana pratiṣṭhāpanāchārya (establisher of the throne of Karnātaka in the ancient capital Vidyānagara), Śrīmadrājādhīraja² (preceptor of the

king of kings), gūḍīmāṇḍalāchārya (great teacher of the universe), Rusyāśringpurvarādhīśvara (lord of the excellent city of Rusya Śringapura), Tungabhadrā-tīra vāsi (dweller on the banks of the Tungabhadrā) etc.²

On ceremonial occasions and during visits the Guru is borne along in an adda-pallakki (palanquin carried cross ways), which does not permit anything else to pass by. During this time, he is attended upon by a large escort including elephants and accompanied by a number of Brahmins and disciples chanting Vedic hymns. An idea of the paraphernalia of the Guru on such occasions can be had from a copy of the rahadāmī found in one of the kadatas.³ It says that Krishnarāja Wodeyar III (A.D. 1796 - A.D. 1868), issued a nirūpa to amildārs and killedārs, on 26th January, 1828, asking them to extend a warm welcome to Sri Narasimha Bhāratī VIII (A.D. 1817 - A.D. 1879) at their respective places with the dignity of ceremonial music played on various instruments. He further ordered them to supply all the necessary provisions for the Brahmins, attendants, elephants, horses, bullocks etc., accompanying the Guru. The Guru is entitled to have svētachhatra, Makaratorana, Adda-pallakki etc.

c) Succession

The line of succession of the Gurus is unbroken from Sri Ādi Sāṅkarāchārya to Sri Abhinava Vidyā Tīrtha, the present pontiff. This fact is proved by the title, "anādyavicchinna guruparamparāprāptā"⁴ (a lineal descendant of the Gurus from time immemorial without break), assumed by the Gurus. Though the inscriptions and the kadatas do not differ much from each other with regard to the historical events, they vary with regard to the dates of the various Gurus. We learn from a kadata⁵ that the incarnation of Sri Vidyāśāṅkara, the tenth Guru, took place in Kali year 4286 (A.D. 1185) and he ruled for one hundred years.⁶ Another kadata⁷ tells us of the glorious grant (vaibhava sāsana) made by Sri Vidyāranya, the successor of Bhāratī Tīrtha (Bhāratī Krisṇa Tīrtha), to Sri Chidbōdha Bhāratī, the disciple of Sri Sītārāma-chandra Bhāratī of Raghutuma Matha at Gokarna. It is dated Saka 1311 (A.D. 1389). Accordingly, the Svāmi was permitted to have the throne, the tiara, Svētachhatra, makaratorana, etc., at the holy feet of Sri Mahābalēśvara. But this date does not tally with the already established date of Sri Vidyāranya. According to the established theory, Sri Vidyāranya passed away in A.D. 1386. However, this document raises doubts

with regard to the date of Sri Vidyāranya. One more kadata⁸ is of great importance, for it mentions the accession of ten Gurus from Narasimha Bhāratī V (A.D. 1576 - A.D. 1599) to Narasimha Bhāratī VIII (A.D. 1817 - A.D. 1879).⁹ However, the dates assigned to some of the Gurus in the inscriptions¹⁰ do not fully agree with the kadatas. In a Letter of Blessing¹¹ sent to Basavappa Nayaka II (A.D. 1739 - A.D. 1754) of Keladi, by the senior scholars (Vidvanmahājanās) of Śringēri-Vidyāranyapura, there is a reference to the illhealth of Sri Satchidānanda Bhāratī (A.D. 1705 - 41), who owing to it gave sanyāsa to Tippā Bhatta, the son of Tirumala Bhatta, and accepted him as his disciple and successor with the new name Abhinava Satchidānanda Bhāratī (A.D. 1741 - A.D. 1767). The important point to notice here is, Sri Satchidānanda Bhāratī, before giving sanyāsa to Tippā Bhatta, put the matter before all the assembled and then gave him sanyāsa (A.D. 1741). On Jyestha Bahula 10, Durmati sam. (Thursday, 28-5-1741), the Guru passed away.¹² During this period of transition, according to the procedure followed in the administration, the senior people, of Śringēri-Vidyāranyapura, Narasi Bhatta (pārupatyagāra of the Matha), Rāmachandrayya, Visvēśvarayya and Sesappayya (senubovas), Venkaṭachala Bhatta and Tirumala Bhatta and many others, assembled and

got the doors of the rooms (where valuable articles were stored) locked and sealed; and the key bunch was handed over to Lakṣminārāṇa Bhatta of the first house¹³ in Śringēri.¹⁴ From the same document, it can be gathered that persons like Sūrinārāyaṇa, Timmanna Bhatta, Kollāri Bhatta, Bhāskara Sesā Bhatta, Sām Bhatta, Sāṅkara Bhatta and others were in charge of the different departments (temple worship, warehouse etc.) of the Matha.¹⁵ This entire procedure was necessary as a matter of principle and convenience during the transition from the senior Guru's death to the accession of his successor. It appears, after the coronation (pattābhiseka), the junior Guru used to take over the charge of the entire Matha. And this system continues down to the present day. There is also a reference to the coronation of Sri Abhinava Satchidānānda Bhāratī (A.D. 1741 - A.D. 1767), which was held on Monday, Āśāda su. 6, Durmati Sam. (8-6-1741).¹⁶ The scholar who fixed the auspicious day, and prepared the horoscope of the Guru for the coronation, was Yellappa Sāṅkaranārāyaṇa Jois.¹⁷ This type of coronation too with all its due procedure continues down to the modern times. The news of the coronation of Sri Abhinava Satchidānānda Bhāratī was communicated well in advance to Bidaruru i.e. Bidnur (the then reigning king was Basavappa Nayaka II A.D. 1739 - A.D. 1754).¹⁸ Basavappa Nayaka II, being a devotee and a

patron of the Sringēri Matha, sent presents to the Matha in this regard.¹⁹

d) Sanyāsa:

A few kadatas²⁰ inform us of the acceptance ^{of} sanyāsa by Virarāghavayya with the new name of Sri Abhinava Satchidānanda Bhāratī at the hands of the senior Guru Sri Satchidānanda Bhāratī III (A.D. 1770 - A.D. 1814). An interesting point to note here is, Krishnarāja Wodeyar III (A.D. 1796 - A.D. 1868), issued a nirūpa (5th September, 1814) to Mañjappayya, āmīl of Koppa, asking him to supply detailed information about the family background, age etc., of Sri Abhinava Satchidānanda Bhāratī II, who assumed sanyāsa in A.D. 1814.²¹ Accordingly, it was given. The reply²² reads that Mrs. Parvatamma, the wife of Sadāśiva Bhatta, adopted the second son of her brother Venkatachala Bhatta as her own son and named him Virarāghavayya. The letter further says that Sri Abhinava Satchidānanda Bhāratī II was thirteen when the senior Guru Sri Satchidānanda Bhāratī III died. The reign of Abhinava Satchidānanda Bhāratī II was very short (A.D. 1814 - A.D. 1817). It is clear from the above documents²³ that the Wodeyars of Mysore were very much interested in keeping themselves fully informed of the events happening at the Sringēri

Matha, for they happened to be as devotees and patrons like rulers of Vijayanagara and Keladi in the past. Naturally they were interested in the choice of the right person as the Guru and in the proper running of the administration of the Matha. On the occasion of the sanyāsaparigrahana by Sri Abhinava Satchidānanda Bhāratī II, in Saka 1736 (A.D. 1814), important officials of the Matha like Laksmitārāyaṇa Bhatta, Sūriśāstri, Biṣṭhāvadhāni (pārupatyagāra), Venkatachala Bhatta (chikka-pārupatyagāra), Timmappayya (senubova), Rāmachandrayya (superintendent over the senubovas), Venkappayya (senubova) and Nāranappayya (adhika-senubova) were present.²⁴ The presence of such important officials clearly indicates that such ceremonies, besides being religious, were also of political and administrative significance.

In a letter (A.D. 1817), Sri Narasimha Bhāratī VIII (A.D. 1817 - A.D. 1879), informed Krishnarāja Wodeyar III, about his initiation into sanyāsa by his Guru Sri Abhinava Satchidānanda Bhāratī II and the latter's death in the same year.²⁵ Krishnarāja Wodeyar III also ordered Venkata-krisnappayya to supply provisions worth 4,000 golden coins, in connection with the coronation of the new Svāmi.²⁶

e) The choice of the Guru

The Guru of the Sringeri Matha is generally chosen by the senior Guru of the Pitha. The usual procedure in the choice of the successor, followed through the ages is, the senior Guru, on finding himself unable, owing to old age, to discharge his multifarious duties properly, gives sanyasa to a worthy disciple with a new name and nominates him as his successor. Only bachelors are chosen for the Pitha. The senior Guru, before admitting any one as his disciple and successor, carefully studies the family background, character, horoscope, scholarship, spiritual power etc., of the candidate. It is only after ascertaining that he possesses all the virtues required for a Jagadguru, that he is chosen as the successor. Each Guru in the line is fully conscious of the importance of the right choice of his successor. Many letters of the Gurus to different secular heads make this point quite clear. Moreover, the titles and the insignia which the Guru assumes, indicate the greatness of the Matha from time immemorial and the responsibility of each Guru to keep up the prestige. It is indeed a fact that the successors of Sri Adi Sankarāchārya have maintained the dignity and the status for almost an unbroken period of 1200 years. With regard to

the choice of the successors some illustrative instances are found in the kadatas.²⁷

The birth and the growth of the Samsthāna

The question of administration as such did not arise before the birth of the Samsthāna. As noticed earlier, till the first half of 14th century, the Gurus and their disciples lived in hermitages spread all round modern Sringēri, Simhapuri, Vasistāsrama and Kigga.

Owing to a number of land-grants made by the Vijayanagara rulers, an estate or a Samsthāna was born; and subsequently it grew in size owing to the addition of lands made by the successors of the Vijayanagara kings.²⁸ With the birth of a Samsthāna, (during the pontificate of Sri Bharati Krisna Tīrtha and Sri Vidyāranya), the Gurus, besides exercising religious authority began to exercise secular authority also. The period in between Sri Chandrasekhara Bharati I (A.D. 1386 - A.D. 1389) and Sri Narasimha Bharati V (A.D. 1576 - A.D. 1599), was the formative period of the Samsthāna. During this period, the Sringēri Matha became self-supporting. Several monasteries²⁹ were established, the heads of which were the disciples of the Sringēri Gurus. To these monasteries, as to Sringēri,

flocked ascetics for contemplation and scholars for the study of advaita. The shrines and the feeding-houses were attached to these mathas. The Gurus, from the beginning, never considered the Matha's lands as their personal property, but as a trust intended for the preservation of Dharma. The income from the lands and gifts was exclusively meant for the welfare of ascetics and scholars, the maintenance of temples, seats of learning and for such similar services. The smooth running of this entire machinery needed efficient management. Thus, there came to be evolved the administrative system.

The period that followed the fall of the Vijayanagara Empire (A.D. 1565) witnessed many ups and downs in the history of Sringeri. Revolutions, wars and dynastic changes created political instability in the southern peninsula. Owing to this political chaos the Samsthāna lost some of its holdings and other property. Moreover, it was not so easy as before to command the same universal esteem, in the face of the newly flourishing divergent schools such as the Visistādvaita and the Dvaita.

In spite of many upheavals, fortunately for the Sringeri Samsthāna, the ruling houses of Karnātaka continued to patronise it. The timely patronage extended by the Keladi

rulers to the Matha helped the latter to overcome difficulties. Thus the consolidation of the Samsthāna took place during 17th and 18th centuries. Similarly as seen in the earlier chapters, the Marāṭha Ruling Houses, the Muslim rulers, the Wodeyars and the British, besides enhancing the privileges and wealth of the Matha, acknowledged its supreme position.

No doubt, owing to the addition of properties and privileges, the wealth and importance of the Samsthāna enhanced, but at the same time administrative responsibility also increased. Though the secular heads patronised the Matha from time to time, political disturbances did affect the peace and tranquility of the Matha at certain times. For instance, during the pontificate of Sri Sat-chidānanda Bhāratī I (A.D. 1622 - 63), Bhairava, Chief of Kalasa attacked Śrīṅgēri three times and retreated only after the third incursion.³⁰

The administrative system

Various matters like sarvādhikāra, pārupatya, āchāra-vichāra, maniya, land revenue, accounts, dues, receipts, surety, theft etc., that are covered in the kadatas shed light on the general administrative system of the Samsthāna.

from 17th to 19th centuries.

a) Geographical limits of the Samsthāna

Though it is not possible to give the exact geographical limits of the Samsthāna during its early period, careful study of the Matha's records reveals a rough picture of its boundaries.

As we already know, ever since the period of Harihara II (A.D. 1377 - A.D. 1404), the Śringēri Samsthāna was styled Muru Savira Sime (land of the three thousand). And since then the various secular heads went on enhancing the landed property of the Samsthāna. Again, in a letter of Tipu Sultan to a person named Kōṭe Narasappayya, there is a reference to the Śringēri Sime worth the revenue value of 3,003 varahas. Tipu passes an order to treat the villages of Śringēri Sime as sarvamānya.³¹ The kadatas mention the names of various places from where the Samsthāna used to collect the revenue. For example, Santalige nādu, Kikkunda-nādu, Gājanūru, Gavatūru, Mukkaranādu, Harakeri, Huligōdu, Gunikallu, Kesarakudige, Malaluvalli, Goligōdu, Kalugadde, Halagalu, Hosakoppa, Kellavalli, Uluve, Dēvalyakoppa, Danduganabettā, Honnekēri, Nētravalī, Chandanakudige, Keravadū, Maduvinagrāma, Addagadde, Belandūru, Kōrekallu,

Kāvādi, Bālūru, Gōchavalli, Dyāvagoda, Gundegrāma, Kalukuli, Bēsūru, Hoskere, Sivamoge, Yalāmoge, Kuntūru, Sūligōdu, Kikarebailu, Siriyūru, Belandūru, Maradīnabailu, Ānigunda, Bolugudde, Ginigini, Hagadūru, Goddemane etc., were some of the sarvamānya villages constituting the Śringēri Samsthāna.

New villages were acquired in the far south during 18th and 19th centuries. The royal house of Trāvancore was kind enough to handover Kālādi sāṅkētam to the Samsthāna.

Thus it is evident from the above list that the Samsthāna possessed lands not only mainly around Śringēri, but also in various parts of Karnāṭaka and in some other states as well. In 1958, when the Jāgir was abolished, it comprised of four parts with a total number of 23 "asali grāmas" or principal villages.³²

With the advance of time, the responsibilities of the Gurus also increased. Besides looking after the religious, educational and cultural activities of the Samsthāna, they were required to look after the Matha's lands acquired and safeguarded since 14th century. Thus was instituted and developed an administrative machinery with a hierarchy

of various officials looking after the various branches of administration. Of course, the Gurus were at the helm of affairs.

b) Officials and their duties

The kadatas mention the names of certain officers like sarvādhikāri, subedār, pārupatyagāra, amildār, killēdār, sirastedār, senobova, bokkasta etc. Besides these, writers and messengers were maintained. All these employees of the Matha carried out their respective duties entrusted to them by the Guru.

Sarvādhikāri

A good number of binnavattales³³ pertaining to sarvādhikāra (general superintendence), mention the various duties carried out by sarvādhikāris (superintendents). Pāṇi Venkaṭāchala Bhatta,³⁴ Rāmachandrayya,³⁵ Puttataamma Bhatta,³⁶ Lakṣmīnarasiṁha Sāstri,³⁷ Singappaya,³⁸ and Puttarāya³⁹ are some of the sarvādhikāris mentioned in the kadatas. From the nature of the work they carried out, it appears, they occupied an important position in the Matha. They had direct contacts with the Guru and the reigning monarchs. Persons accepting the post of the

sarvādhikāris were required to submit binnavattales (letter of acceptance) to the bhandāra of Srimatha. For example, a person named Ramachandrāyya, in a binnavattale⁴⁰ (A.D. 1818), submitted to the Matha, mentions his respectful acceptance of the office of sarvādhikāra.

According to the accounts maintained by the senubova of chāvadi, the sarvādhikāri (with the help of his staff, to be noticed below) collected areca, pepper and additional amount from the tenants of the Sringēri Sīme and other places and remitted them to the Matha. He had to go to villages, study the conditions of the fields, help the farmers on behalf of the Matha, collect the dues from the offenders, supply provisions for Srimatha's warehouse and to pay wages to the workers. The sarvādhikāri generally did this job with sincerity and devotion. He received a salary of 60 gadyānas per annum (kala ondakke).⁴¹ Most of the binnavattales pertaining to sarvādhikāra, belong to 18th and 19th centuries. Excepting the names of the persons accepting sarvādhikāra, the contents of all, the binnavattales are more or less the same. In brief, it was the duty of the sarvādhikāri to manage the entire property of the Matha and to collect dues from the persons concerned. The prosperity of the Matha depended upon his efficiency.

Parupatyagara

The management (*pārupatya*) of the temples was an important administrative function of the Matha. The person who carried out this work was styled pārupatyagāra meaning an officer in charge of a temple or temples. Several binnavattales that are found in kadatas tell us of the administration of temples in the Śringēri Matha. There are three types of binnavattales pertaining to pārupatya - Doddapārupatya,⁴² Chikka-pārupatya⁴³ and the pārupatya of Sri Mallikārjuna temple.⁴⁴ Subbā ḡāstrī,⁴⁵ Pāni Venkātāchala Bhatta,⁴⁶ Narasi Bhatta,⁴⁷ Bisṭhāvadhāni,⁴⁸ Sūrinārāyana ḡāstrī,⁴⁹ Venkatesvara Somayāji,⁵⁰ Appāji Bhatta,⁵¹ Subrahmanyā Somayāji⁵² and others were some of the chief managers of temples (Dodda-pārupatya-gārs) of the Matha between the middle of 18th and the third quarter of 19th century.

A person who accepted Dodda-pārupatya had to submit his acceptance letter to the Bhandāra of the Srimatha. His duty was to collect paddy, areca and dues from within and from outside simes according to the accounts maintained by the accountant (senobova). It was his responsibility to carry on the worship of gods. He exacted work from the attendants of the temples and generally did his job

with sincerity and devotion to God. All the religious functions were conducted under his supervision. The pārupatyagārs being in close contact with the Gurus as well as with the secular heads, seemed to have exercised great power and commanded respect. For instance, Bisṭhāvadhāni, pārupatyagāra of the Matha sent a receipt to the Government (when Kṛiṣṇarāja Wodeyar III was the ruler of Mysore) for having received 1,000 varahas in connection with the coronation of Sri Abhinava Satchidānanda Bhārati II (A.D. 1814 - A.D. 1817).⁵³ The pārupatyagārs maintained correspondence with various government officials and the latter assisted them in collecting dues from the tenants and disciples of the Matha. Divān Pūrnaiya's address Bisṭhāvadhāni as "Rājasri"⁵⁴ (Majesty). From Pūrnaiya's letter⁵⁵ to Bisṭhāvadhāni, it is understood that Dharma and santarpane (community dinner) were to be carried on under the latter's supervision. Bisṭhāvadhāni was also entrusted with the responsibility of punishing the offenders and maintain law and order in the area under the Matha. Thus the success of various religious functions and proper administration of temples and the Matha as a whole depended upon the pārupatyagārs.

A few binnavattales⁵⁶ in the kadatas inform us of

Chikka-pārupatya or minor management. The person in charge of this office was the Chikka-pārupatyagāra who was probably an assistant to the Dodda-pārupatyagāra. Before accepting office, he also submitted his acceptance letter to the bhandāra of Srimatha. He carried out his duties on the lines of the Dodda-pārupatyagāra. He received 24 gadyā-nas⁵⁷ per year as salary. Timmappayya,⁵⁸ and Appanna Gāstri⁵⁹ were some who held the office of Chikka-pārupatya during the first half of 19th century.

There were separate pārupatyagārs for the Mallikārjuna temple; of course, subordinate to the Dodda-pārupatyagārs. Mahādēvayya,⁶⁰ Timmappayya,⁶¹ Venkatarāmā Bhātta,⁶² Singāvadhāni,⁶³ Yajnanārāyana Dīksita,⁶⁴ were some of the persons who occupied the office at different periods in 18th and the beginning of 19th century. The duty of the pārupatyagāra of the Mallikārjuna temple was to collect dues, areca, paddy, cardamom etc., from within and outside the sime of Srīngēri, according to the accounts maintained by the senubova. It was also his duty to make an entry of the income and expenditure of the temple into a kadata of the Chāvadi. Like an other officer of the Matha, he had to carry out his duties with devotion to God without any offence or treason.

Thus a number of binnavattalas pertaining to Dodda-pārupatya, Chikka-pārupatya and pārupatya of the Mallikārjuna temple, clearly indicate that there used to be a well planned administrative machinery to manage the entire affairs of the temples of the Matha.

Besides sarvādhikāris and pārupatyagārs, the other officials of the Matha included subedārs, amildārs, killedārs, peiskārs, maniyagārs, senubovas, sekdārs, bokkastas, and many others.

The Subedār

The Subedār was the chief officer of the Sṛīngēri Samsthāna whose main duty was to maintain law and order within the territorial jurisdiction of the Matha. He punished offenders and also those who showed insubordination to the Matha. There is a reference to a person named Mallappayya, subedar of the Matha, in one of the letters⁶⁵ from Krishnarāja Wodeyar III (A.D. 1796 - A.D. 1868) to Sri Satchidānanda Bhāratī III (A.D. 1770 - A.D. 1814). The letter belongs to Prajōtpatti Samvatsara (A.D. 1811-12). From this letter, it appears that Mallappayya had brought to the notice of His Highness, the undue titles and insignia assumed by the Svāmis of the subordinate mathas and their

insubordination to the Srīngēri Matha. Whenever such complaints were lodged by the Srīngēri Matha, the Mahārāja took immediate and effective steps to curb the mischievous tendency of the subordinate mathas.

The Killeḍār

The Killeḍār was a ^{police} officer in charge of the Matha. His duty was to maintain law and order inside the Matha. When compared with the subedār, his powers and functions were much limited. However, on occasions of festivals he played an important role.

The Amildār

The Amildār was a revenue collector who collected revenue from the sarvamānya villages of the Matha. In A.D. 1841, Sri Narasimha Bhāratī VIII nominated an amildār with civil and criminal jurisdiction so as to bring the administration of justice in line with the State's. The Samsthāna then gradually and voluntarily surrendered to the Government its authority pertaining to the administration of law and order.

The Maniyagara

The Maniyagara was a subordinate revenue officer.

From kadatas, one can understand that there were maniyagars appointed for each sime to collect revenue from gardens. Mādo Bhatta,⁶⁶ Sām Bhatta,⁶⁷ Venkatachala Bhatta,⁶⁸ Venku Bhatta,⁶⁹ Sūri Subbaraya⁷⁰ were some of the persons appointed as maniyagārās. The maniyagara's duty was to collect dues, areca, pepper etc. He was also required to visit villages, inspect lands and to make an enquiry about the supply of manure, hedge materials etc. The salary of the maniyagara was 18 varahas⁷¹ per year.

The Senubova

The Senubova was an village accountant. He maintained accounts. The records of revenue income and income from agricultural products due from tenants and farmers to the Matha were maintained by him for ready reference. On the basis of the senubova's account, maniyagārās and amildārs collected revenue and remitted it to the Matha.⁷² Besides maintaining accounts, the senobova wrote and maintained records pertaining to secular or commercial affairs etc. In a few records, the names of the senobovas are mentioned. For example, Venkatakrusnayya, senobova of Srīngēri, wrote a letter of sale (kraya-chittu) pertaining to sale of a servant.⁷³

The Bokkasta

The Bokkasta was a treasurer. He received the amounts collected by the various officials of the Matha and gave receipts. Copies of all documents pertaining to the income and expenditure of the Matha were maintained by him. The employees of the Matha received payment from the treasurer's office. The devotees paid different types of kanike to the treasury and obtained receipts. A few records in the kadatas bear the names of the treasurers. For example, a binnavattale⁷⁴ belonging to Saka 1751 (A.D. 1839), submitted by the Settys of the Vaisya community of Ankola (N.K.) was submitted to bhandāra (treasury) of the Srimatha. The binnavattale came to the safe custody of Subbā Bhatta,⁷⁵ the treasurer of the Matha. The name of the same Subbā Bhatta occurs in some other documents in the kadatas.⁷⁶

The Karanika

The Karanika was a writer or a clerk. His duty was to prepare copies of documents received by the Matha's office from various officials and people. Similarly, the letters and notifications to be communicated to the concerned persons were written by him. The large number of kadatas that are preserved in the Matha contain copies of

documents made by these clerks or scribes. The orthographic differences suggest that the clerks were in the employment of the Matha from 17th to 19th centuries. Some documents in the kadatas mention the names of karanikas like Sankaradēva⁷⁷ and Chaudappa.⁷⁸

The Sekadāra

The Sekadāra was a collector of revenue of a division of villages ~~or land~~. Thus he was of a lower grade in the revenue department. The kadata 36, No. 126, pertaining to āchāra-vichāra, refers to the Sekadāra of Koppa who was asked by the Subedāra of the same Taluk, to allow Sesa-Jōis of the Matha to make an enquiry into the āchāra-vichāra of the disciples.

Offices of Āchāra-vichāra

There were separate officers employed by the Matha to inquire into the āchāra-vichāra or conduct of the disciples residing at different places. The kadatas contain several binnavattales⁷⁹ pertaining to āchāra-vichāra.

Narasi Bhatta,⁸⁰ Mahādēva Jōis,⁸¹ Krisṇa Sāstri,⁸² Subbā Bhatta,⁸³ Venkatāchala Sāstri,⁸⁴ Sesa Jōis,⁸⁵ Srīdhara Narasimha Bhatta,⁸⁶ Chandra Bhatta,⁸⁷ Kāsi Bhatta,⁸⁸ Ananta Purānika,⁸⁹ Gangādhara Sāstri⁹⁰ and others were some

of the persons employed by the Matha to inquire into the āchāra-vichāra of the disciples of different places. These officers functioned at different periods during 18th and 19th centuries. The person employed for this purpose restricted himself to a particular area and collected from the disciples of the Matha, agratāmbūla, Sri Charanakānike, vīsesa-kānike, āchāra-vichārada kānike etc., and remitted the same to the treasury of the Matha. He got the entire account written into the kadatas of chāvadi. For his job, he received 3 gadyānas per year.

Officer in charge of the seal

The Matha had an officer in charge of seal. For example, a rahadāri⁹¹ (A.D. 1833), pertaining to āchāra-vichāra, refers to a person named Venkataramana Sāstri as an officer in charge of the Matha's seal. The disciple who went against the rules of the Matha were handed over to the custody of this officer.

Gauda

The gauda was the village chief. A person who wished to become a gauda, first applied for the post. On the basis of his efficiency to cultivate land, to remit revenue to the Matha according to the prescribed rate, and ability

to help and control the farmers of the village, he was appointed gauda. For example, Sri Abhinava Satchidānanda Bhāratī II in Saka 1737 (A.D. 1815) offered gaudike of Mandali grāma (in Harakeri) to a Muslim named Allibi, the son of Yakobi of Pālyā, for having fulfilled all the required conditions.⁹² Similarly the gaudike of Mandali grāma was accepted in A.D. 1822 by Venkataramana Bhatta the son of Timmaraya Bhatta of Hosahalli.⁹³

Rayasadava

The term 'rayasa' denotes ~~clerkship-and-hence~~ ^{a letter from either a king or a guru or from} ~~an elderly person.~~ And hence 'rayasadava' is an officer who either works ^{for} ~~under~~ rayasa ~~dava~~, a clerk. The clerks were appointed in the Matha's ~~or carries~~ ^{rayasa} from one important person to another office. There is a reference to 'rayasa Timmappayya' in one of the kadatas.⁹⁴

Messengers

There used to be an arrangement for carrying letters between Sringeri and other places. A vast number of letters received by the Matha from various secular heads, officials and people from the Vijayanagara times right up to 19th century, and prompt replies sent to the concerned parties are recorded in the kadatas. They indicate that there must have been an efficient postal organisation in

the Matha. For example, Sri Abhinava Satchidānanda Bhāratī I, sent a Letter of Blessing to Somasēkhara Nayaka III of Keladi through a person named Saṅkaradēva Sūri Bhatta.⁹⁵ Similarly, a copy of the nirupa issued by Tipu Sultan to killedārs and pārupatyagārs in connection with the travel of Sri Satchidānanda Bhāratī III, was brought from Srīraṅgapattana by Narasi Purāṇika.⁹⁶

Judiciary

The Matha had its own chāvadi or court where judicial cases were decided. All types of problems of the people coming within the territorial jurisdiction of the Matha were dealt with here. The problems of fallen women,⁹⁷ buying servants, offenders of law and order etc., were settled here. The Matha dealt with cases of theft⁹⁸ and punished the offenders. The term 'jāmīnu' (surety) appears in some of the documents of the Kadatas⁹⁹ in connection with theft. For instance, Godāvari Venku Bhatta was a surety to the thieves who had stolen some articles from the house of Aremahādēva Bhatta. He submitted a surety letter to the treasury of the Srimatha.¹⁰⁰ Similar surety letters were submitted on various other occasions also. For instance, when a person named Bisṭhaya of Tumbinakere failed to remit the prescribed dues, presents, paddy, areca,

etc., to the Matha, Puttayya Hebbāra of Belandūru and Singappa of Doddahonne tendered surety letters (A.D. 1822) to the treasury, promising that they would pay the dues to the Matha on behalf of Bisṭhaya.¹⁰¹

From a letter¹⁰² (A.D. 1663) of Somasēkhara Nayaka I to Śrī Satchidānanda Bhāratī I, it is understood that it was the right of the Matha from times immemorial to try the cases of offenders of the Samsthāna. Generally, the offenders were taught proper lessons, brought to the right path and asked to do their respective duties and obey the orders of the Matha. In certain extreme cases, the offenders were asked to quit the Samsthāna.

Witnesses were very important while carrying on transactions like the grant of lands, the sale of servants etc. A few instances where witnesses were called for may be given here. A person named Duga Bhatta of Ānigunda sold a servant to Krusnaya of Kirkod. At the end of kraya-chītu (a letter of sale) the names of a few witnesses are recorded. Mallikārjuna Bhatta and Subbannayya of Ānigunda, Paramēśvara of Hañchari, Krusṇa Hebbār of Belandūr, Devarasa Hebbāra of Hosakoppa and Hirannayya Gouda of Uluve, were the witnesses for the above transactions.¹⁰³

The worshippers of Goddess Banasankari of Bādāmi submitted a binnavattale¹⁰⁴ (A.D. 1857) to the treasury of the Srīngēri Matha promising to pay Rs.30 (Rupees thirty only) to the Matha per annum. Mañjappayya of Kunchūr, Nāgappa of Lakkvali, Dēvaru Bhatta and Rāmappa of Bomlāpura were the witnesses.

A number of land grants¹⁰⁵ were made by the Gurus to various individuals. Such land grants as are recorded in the kadatas invariably contain the names of witnesses. But strangely enough, these witnesses are not men but gods themselves. For instance, Sun and Moon were the witnesses for the land grant (A.D. 1815) made by Sri Abhinava Sat-chidānanda Bharati II to a person named Lingā Bhattacharya of Mysore.¹⁰⁶ It shows how still faith worked.

The kadatas, besides shedding light on the administration of the Srīngēri Matha from 17th to 19th centuries, also throw light on the administration by the various secular heads at different periods. But this cannot be reviewed here, as it is beyond the scope of the present thesis. The terms Divān, Amildār, Killedār, Faujdār, Sirastedār, Senubova etc. indicate the existence of a hierarchy of officials who carried out the administration in their respective spheres. It is important to note that the

secular heads did not generally interfere in the administration of the Matha unless they were requested to do so.

During critical periods, they helped the Matha in various ways such as making land grants and endowments, punishing the offenders, settling disputes etc.

The administration since the Commissioners' period

With the establishment of the British Commission in Mysore, the revenue affairs of the Samsthāna underwent certain changes. The Commissioners were helpful to the Matha. Mark Cubbon declared in 1837-8 that no appeal would lie to Government against orders passed by the Matha,¹⁰⁷ and also decided that revenue returns need not be submitted to Government by the authorities of the Samsthāna, which could freely exercise its time honoured privileges, such as exemptions from taxes, enforcement of law and order within its limits and the right to inquire into civil suits.¹⁰⁸ When the British Commission introduced fresh inam and revenue survey and settlements in the State, the Jagadguru had the Samsthāna lands surveyed, and in many cases conferred the right to property on his tenants. Thus at the Jagadguru's request, the Mysore Government enacted on December 12, 1897, the Sringēri Jāgīr Inām settlement Regulation. As a result, the ryots and minor Ināmdārs

took keen interest in the cultivation of lands. The Samsthāna often gave money to ryots to bring forest lands under cultivation, and after they were made cultivable, the lands were given to the ryots themselves. The Samsthana excepting Khandāyam or land tax, did not demand any compensation for these lands. This philanthropic attitude of Sri Satchidānanda Siva Abhinava Narasimha Bharati was a boon to the tenants, and it is a clear proof of his benevolence.

The Government of Mysore managed the affairs of the Matha from 1936 to 1959. According to the wish of Sri Chandrasēkhara Bharati, the Mysore Government authorised, in 1941, the disposal of waste lands in the Samsthāna villages and the conferring of the rights of property on the buyers. The new Mysore Act abolished the 'Jagir' in 1958, thereby liquidating the landed property of the Matha. In 1959, Sri Abhinava Vidyā Tīrtha took over the administration from the Mysore Government and appointed an administrator to manage the administration of the Matha. The office continues now. The Administrator is assisted by the Muzrai Peishkar, who attends to the maintenance of temples, daily worship and sēvās there, besides maintaining sanitation in the premises of the Matha.

According to the directions of the Guru, many religious functions are conducted. Sri Saradamba is the presiding deity of the Sringeri Matha. According to traditional customs daily worship is conducted in all the temples. All the archakas and Parichārakas of the temples get 'miras' for the sevas performed by the pilgrims, on a prescribed scale. This is in addition to their salaries. Some of the staff are provided with quarters free and some on nominal rents. A provision is made for the staff to draw advance salaries and loans, besides gratuity and pensions.

Administration of the branch mathas and their properties

The Sringeri Matha has 41 branches spread all over India. Sri Sankara Matha at Bangalore, Abhinava Sankarālaya at Mysore and Sri Sankara mathas at Nanjangud, Kālady Rāmēsvaram, Rāmnād, Madurai, Coimbatore, Salem, Madras, Coñjeevaram, Tirupathi, Hyderabad, Gōkarna, Nāsik, Gāyā, Hardwār and Vāranāsi are some of the important branches.

Managers are appointed to administer these mathas, and they render monthly accounts of income and expenditure to the Head office at Sringeri. Several immovable properties in many places in South India have been gifted to the Matha for the worship of Śrī Sāradāmbā and Śrī Chandramaulisvara and these are being managed directly by the Matha.

Education

Sri Sadvidyā Sañjīvīni Pāthasālā at Sringēri, Sri Girvāna Proudhā Vidyābhivardhīnī Pāthasālā at Saṅkara Matha, Bangalore, Sri Yajurvēda Pāthasālā at Nanjangud and Veda and Vedānta Pāthasālas at Kālady, are some of the educational institutions run and managed by the Matha. A college at Kālady with Arts, Science and Commerce faculties is managed by a Board of Directors appointed by His Holiness.

Religious propaganda and Āchāra-Vichāra

In order to maintain Dharma and propagate religion, pandits have been appointed in several districts, as Hon. Dharmaprachārakas and they receive honorarium. The duty of the Dharmādhikāris and Asthān-Vidvāns of the Matha is to keep a constant watch over āchāra-vichāra of the disciples and to prevent irreligious activities from taking place in their families.

Agriculture

An agricultural farm in Narasimhapura, a mile from Sringēri, is cultivated directly by the Matha. Paddy, sugar cane, vegetables and fruits grown here are meant for

the day-to-day use in the Matha.

Thus the growth of the Samsthāna in Srīngēri necessitated the setting up of an administrative machinery. A number of officials were appointed and entrusted with specific duties. The Matha's authorities received help from the various secular heads at different times in the administration of the Samsthāna. The administration of the Samsthāna underwent a number of changes since the latter part of 19th century owing to changes in the political set up. Though the Srīngēri Jagir is abolished, the burden of administration is not lessened. Regular worship in all the temples and religious functions are conducted. The number of devotees visiting the Matha has increased. The Matha manages the administration of the branch mathas and guest houses. It promotes religion and education. The Matha has set up its own administrative machinery; and it is the Guru who is the guiding force behind all these activities.

Notes and References

1. ARMAD., 1933, Sringēri - 28, 32, 34, 35 etc.;
Ibid., 1934, Sringēri - 25, 29 etc.
Sg.R., 8, 10, 17, 31, 35, 41, 44, 86, 94, 118,
119, 136, 162, 170 etc.
Kd. 10, No.63; Kd. 51, No.69; Kd. 89, No.27;
Kd. 134, No.41.
2. The author is indebted to ARMAD., 1933, Sringēri
34, p. 230, for the titles and their translations
into English.
3. Kd. 21, No.16.
4. This title has already appeared in the present
Chapter.
5. Kd. 57, No.39.
6. However, this view has not been accepted by scholars.
7. Kd. 141, No.17.
8. Kd. 144, No.71.
9. The dates of accession of the ten Gurus as mentioned
in the kadata are as follows:

<u>Sl. No.</u>	<u>Name of the Guru</u>	<u>Sanyāsa</u>
23	Narasimha Bhārati	<u>Saka</u> 1498 (A.D. 1576).
24	Abhinava Narasimha Bhārati	" 1521 (A.D. 1599).
25	Abhinava Satchidānanda Bhārati	" 1544 (A.D. 1622).
26	Narasimha Bhārati	" 1585 (A.D. 1663).
27	Satchidānanda Bhārati	" 1627 (A.D. 1705).
28	Abhinava Satchidānanda Bhārati	" 1663 (A.D. 1741).

29. Narasimha Bhāratī	<u>Saka</u>	1689 (A.D.1767).
30 Satchidānanda Bhāratī	"	1692 (A.D.1770).
31 Abhinava Satchidānanda Bhāratī	"	1736 (A.D.1814).
32 Narasimha Bhāratī	"	1739 (A.D.1817).

The above list agrees in all respects with the list of the Srīngēri Jagadguru Paramapara given in Srīngēri Souvenir p.157 excepting with 25th Guru Abhinava Satchidānanda Bhāratī, who is named in the Souvenir list as Satchidānanda Bhāratī.

10. The following are the Gurus mentioned in inscriptions with their dates:

Vidyātīrtha, Bhāratī-Tīrtha-Sripāda, Vidyākanya Sripāda.	A.D.
Narasimha Bhāratī	1346-1378
Ramachandra Bhāratī) These may be 1407	
Saṅkara Bhāratī) different 1408-1416	
Chandrasēkhara Bhāratī) names of the 1418-1451	
Purusōttama Bhāratī) same person. 1513-1524	
Rāmachandra Bhāratī	1547
Narasimha Bhāratī	1603-1621
Abhinava Narasimha Bhāratī	1629-1662
Satchidānanda Bhāratī	1695
Narasimha Bhāratī	1758
Narasimha Bhāratī	^{ed c Hayavadana Rao} Vide: Mysore Gazetteer, Vol. V, p.1179.

11. Kd. 51, No.45.

12. Ibid., No.46.

13. "A copper-plate inscription in possession of the Matha records a grant by Harihara II in 1386 to three scholars named Nārāyaṇa Vājapeya-yāji, Pandari Dikṣhita and Narahari Sōmayāji, who helped Sāyana in the composition of commentaries on the Vedas. Mr.R. Narasimhachar has suggested that these might be the progenitors of the three families which receive special honours even now at this matha. From local enquiries it has been found that his surmise is correct. It is learnt that the houses of the first two scholars, named the first and the second houses, once stood on the site in front of the new matha, and the descendants of these scholars along with those of Narahari Sōmayāji, whose house, named the third house, stood in some other part of the village, are even now the recipients of special honours in the matha. Further enquiry has elicited the fact that there being no lineal descendants now of the first scholar the honours of the first house have ceased. One Katte Shāmbhatta of Sringēri has in his possession a copper-plate inscription exactly similar to the one mentioned above. It is therefore to be presumed that each of three families was given a copper grant."

From Mysore Gazetteer (MG) Vol. V.

Ed. C.Hayavadana Rao, Govt.Press,Bangalore,1930,
pp. 1180-1181.

14. Kd. 51, No.48.
15. Ibid., No.48.
16. Kd. 20, No.82.

17. Ibid., No.82; Note: the actual horoscope and its readings are given in appendix No.3
18. Kd. 51, No.47.
19. Kd. 20, No.82.
20. Kd. 3, No.62; Kd. 12, No.13; Kd. 71, No.13; Kd. 121, No.38 and Kd. 132, No.33.
21. Kd. 3, No.62; Kd. 12, No.13.
22. Ibid.; Ibid.
Note: The details of the family background of Sri Abhinava Satchidānanda Bhāratī II are given in these documents.
23. Kd. 3, No.62; Kd. 12, No.13.
24. Kd. 132, No.33.
25. Kd. 12, No.142.
26. Ibid., No.146; Kd. 28, No.64.
27. Kd. 3, No.62; Kd. 12, Nos. 13, 142 and 146; Kd. 20, No.82; Kd. 28, No. 58; Kd. 51, Nos. 45 and 49; Kd. 71, No.13; Kd. 121, No.38; Kd. 132, No.33 and Kd. 144, No.71.
28. For details, see the previous chapters, Sringeri's relations with the various ruling dynasties, from Vijayanagara to British.
29. Gokarna, Hampe and Kudli mathas.
30. GVK., Canto X, VV. 18-19.
31. Kd. 66, No.137.
32. See the Sringeri Jagir map in appendix at the end

33. Kd. 12, No.130; Kd. 37, No.88; Kd. 60, No.13;
Kd. 73, No.7; Kd. 130, No.110; Kd. 132, No.66;
Kd. 149, Nos. 3, 54 and 55; Kd. 172, No.2; Kd. 188,
No.7; Kd. 189, No.40 etc.
34. Kd. 60, No.13.
35. Kd. 132, No.66.
36. Kd. 12, No.130.
37. Kd. 73, No.7; Kd. 130, No.110.
38. Kd. 149, No.3.
39. Ibid., Nos. 54 and 55; Kd. 189, No.40.
40. Kd. 37, No.88.
41. Ibid.
42. Kd. 12, No.15; Kd. 13, No.105, Kd. 34, No.49;
Kd. 37, No.47; Kd. 66, No.95; Kd. 108, No.22;
Kd. 116, No.83; Kd. 132, No.67, etc.
43. Kd. 73, No.6; Kd. 130, No.109; Kd. 108, No.23,
Kd. 177, No.17 etc.
44. Kd. 2, No.7; Kd. 37, No.48; Kd. 82, No.17;
Kd. 122, No.42; Kd. 172, No.9; Kd. 188, No.6;
Kd. 191, No.2 etc.
45. Kd. 113, No.116.
46. Kd. 13, No.105.
47. Kd. 65, No.13; Kd. 66, No.95.
48. Kd. 12, Nos. 15 and 57; Kd. 21, No.69.
49. Kd. 37, No.47; Kd. 132, No.67.
50. Kd. 3, No.46.

51. Kd. 108, No.22; Kd. 116, No.83.
52. Kd. 34, No.49; Kd. 125, No.16.
53. Kd. 12, No.57; Kd. 28, No.21.
54. Kd. 1, No.20.
55. Ibid.
56. Kd. 73, No.6; Kd. 108, No.23; Kd. 130, No.109;
Kd. 177, No.17 etc.
57. Kd. 73, No.6; Kd. 130, No.109.
58. Kd. 108, No.23.
59. Kd. 73, No.6; Kd. 130, No.109.
60. Kd. 122, No.42.
61. Kd. 82, No.17.
62. Kd. 60, No.22.
63. Kd. 2, No.7.
64. Kd. 37, No.48.
65. Kd. 71, No.1.
66. Kd. 77, No.13.
67. Ibid., No.14.
68. Kd. 3, No.15.
69. Ibid., No.24.
70. Kd. 132, No.69.
71. Kd. 77, No.13; Kd. 132, No.69.
72. Kd. 77, No.13.
73. Kd. 13, No.18.

74. Kd. 10, No.35.
75. Ibid.
76. Kd. 57, No.21; Kd. 65, No.10.
77. Kd. 116, No.99.
78. Ibid., No.100.
79. Kd. 12, No.21; Kd. 21, No.56; Kd. 36, No.126;
Kd. 37, No.105; Kd. 45, No.11; Kd. 50, No.10;
Kd. 51, No.51; Kd. 70, No.97; Kd. 77, No.16;
Kd. 81, No.22; Kd. 91, No.8; Kd. 116, No.3;
Kd. 126, No.10; Kd. 151, No.40; Kd. 154, No.2;
Kd. 156, No.49; Kd. 177, No.40; Kd. 191, No.1;
Kd. 197, No.3 etc. For further details see the
chapter, Social Conditions
80. Kd. 51, No.51.
81. Kd. 45, No.11.
82. Kd. 12, No.21.
83. Kd. 37, No.105.
84. Kd. 21, No.56.
85. Kd. 36, No.126.
86. Kd. 77, No.16.
87. Kd. 122, No.45.
88. Kd. 125, No.6.
89. Ibid., No.7.
90. Kd. 126, No.18.
91. Kd. 36, No.126.
92. Kd. 37, No.9.

93. Kd. 3, No.20.
94. Kd. 73, No.34.
95. Kd. 86, No.13.
96. Kd. 65, No.10.
97. Kd. 176, p.104.
98. Kd. 42, No.83; Kd. 120, Nos. 12, 16 and 17.
99. Kd. 120, No.12.
100. Ibid.
101. Kd. 137, No.65.
102. Kd. 89, No.27.
103. Kd. 13, No.18.
104. Kd. 34, No.66.
105. Kd. 1, No.35; Kd. 3, No.48; Kd. 10, No.24,
Kd. 32, No.50; Kd. 36, No.113 etc.
106. Kd. 28, No.30.
107. Sg.R., 179; ፳፻፭. ፭፻.
108. Ibid., 181 and 182; ፳፻፭. ፭፻.

CHAPTER VIII

Religious Conditions

Since Sankara's times, Sringeri has continued to be the symbol of synthesis in Hindu religion and culture. It is one of the great centres of pilgrimage and has been attracting devotees from all over India. Most of the activities that take place in the Sringeri Matha are religious.

The kadatas refer to various religious festivals, observances and activities like the Mahānavami utsava, renovation of the Sāradā temple, Car festival, Amṛtipadi and Nandādipti in the Vidyāśākara temple, Parjanya, Satarudrābhiseka, and Dīparādhane in the Mallikārjuna temple, observance of Chāturmāsyā by the Gurus, Vasantotsava, pilgrimages and tours (Vijaya-yātras) undertaken by the Gurus, āchāra-vichāra of the disciples, religious problems of certain communities etc. From a study of a number of records in the kadatas, a brief account of the religious conditions which prevailed since the Vijayanagara times to 19th century can be given here.

The Jagadguru

The head of the Srīngēri Matha is styled "Jagadguru". He is the supreme religious leader for all those who follow the doctrine of advaita. He regularly worships Sri Chandramaulīśvara and other idols. As mentioned earlier, he has a number of titles¹ like Paramahamsa, Parivrājakachārya, astāṅgayōganusthāna nistha, tapahschakravarti, Vyakhyāna-simhāsanādhīśvara and Vaidikamārgapratvartaka. These titles together with the insignia like addapallakki, svētachhatra, and makaratorana for which he is entitled, indicate his religious and spiritual status. At the time of the accession of the new Guru, the coronation that takes place is an important religious ceremony. For instance, a kadata² refers to the coronation of Sri Abhinava Satchidānanda Bhāratī I in A.D. 1741. The scholar who fixed the auspicious day and prepared the horoscope of the Guru for the coronation, was Yellappa Śankaranārāyaṇa Jēdi.³ Details about the titles and insignia, succession, coronation, sanyāsa, choice of the Guru etc., are given earlier.⁴

Land grants exclusively meant for religious activities :

Since the Vijayanagara times, the kings of the various ruling dynasties, minor chieftains and rich

people continued granting lands to the Matha, the income from which was exclusively meant for regular worship in temples, conduct of religious functions, offering of food to Brahmins and other pilgrims, renovation of temples, and general welfare activities.⁵

The Jagadgurus also granted lands to various individuals who were required to conduct regular worship in the different temples assigned to them. One or two examples may be cited here. 1) Sri Narasimha Bharati VI, in Saka 1596 (A.D. 1674), dedicated a garden in Honnaleyanadu to God Venkatesvara of Anigunda. A person named Bommaya of Mūginādu took over charge of the garden.⁶ 2) In Saka 1670 (A.D. 1748), Sri Abhinava Satchidānanda Bharati I, granted lands to Sesha Bhatta who was required to conduct regular upādhi of Sarasvatī-sūtra at the holy feet Sri Saradāmbā.⁷ Besides these, the kadatas refer to several other similar land grants.⁸

Dharma Samsthāna

In many of the documents that are found in the kadatas, Sri^{9a} Sringēri Samsthāna is generally styled "Dharma Samsthāna". For instance, Sri Rāga Rāya I's land grant to the Sri^{9a} Sringēri Matha, dated A.D. 1573, expressly states that it was made

when Sri Narasimha Bharati⁹ occupied the Dharma Samsthāna in Sringeri fostering the six Darsanas. Similarly, in a land grant (A.D. 1652)¹⁰ made by Sri Satchidānanda Bhāratī I to Rāmachandra Vāranāsi, the Guru refers to Sringeri as Dharma Samsthāna. From a letter¹¹ of Sivappa Nayaka of Keladi, dated A.D. 1653, to Sri Satchidānanda Bhāratī I, it appears that His Holiness had requested the Nayaka to formulate rules and regulations with regard to the income of the Matha which was to be utilised for the maintenance of Dharma. Sivappa Nayaka promised to carry out the wish of the Guru. These instances clearly indicate that both the Gurus and the secular heads took keen interest in the maintenance of Dharma, and for this reason, Sringeri was known as Dharma Samsthāna.

Principal deities

A good number of records found in the kadatas frequently mention the names of a few deities like Chandramaulīśvara, Sāradāmbā, Vidyāsaṅkara and Mallikārjuna. Most of the grants made to the Matha were meant for the conduct of religious functions in these temples. In fact, even today, these deities are considered prominent in Sringeri. Besides these, Dakṣināmūrti, the teacher-aspect of the Brahman and an embodiment of Bliss and Wisdom,

Sri Chakra, the grand mystic symbol of the Universe, Lakṣmi-Narasimha, representing the Paramātman and Visnu-Śaligrama representing the virāta aspect of the Parabrahman, and Ganapati, the remover of obstacles and bestower of wisdom, are some important deities worshipped in the Śringēri Pīṭha.¹²

Sri Chandramaulīśvara is a crystal linga self-radiant like the moon representing jñāna and bliss. It is the principal idol of worship not only in Śringēri but also in the other three advaita pīṭhas, Badri, Dvāraka and Puri. This sphatika (crystal) linga worshipped by the Śringēri Guru is believed to have been worshipped by Ādi Sāṅkarāchārya, and since then his successors down to the present day have continued to worship the same linga.¹³ It is a symbol of the Infinite Brahman without form and attributes, which by the play of māyā (illusion), assumes various forms to bless the devotee.

In order to conduct regular worship of Sri Chandramaulīśvara, several land grants¹⁴ were made by devotees at various periods. From a letter,¹⁵ dated Saka 1659, (A.D. 1737), written by Belare Channappayya to His Holiness (Sri Satchidānanda Bharati II), it is known that the former built an agrahāra on the bank of the Tungabhadrā (near

Tirtharājapura) and erected a temple for Śiva. Since this agrahāra was handed over to Śri Chandramaulīśvara, His Holiness instructed Channappayya to name it Chandrasēkhara-pura and accordingly it was so named. The binnavattale further tells us that all the religious activities that were to take place thenceforward in Chandrasēkharapura, were to be conducted in accordance with the directions of the Sringerī Matha.

Sri Saradāmbā temple

Sri Saradā is the presiding Goddess of the Sringerī Pitha. When Ādi Sankarāchārya installed the idol of Saradā over a Śri Chakra, it was made of sandal-wood. Sri Bhāratī Tīrtha and Vidyāranya had a temple built for the Goddess. Of course, the entire structure was of wood. Thinking that the wooden idol might not last long, Sri Vidyāranya substituted it with a gold vigraha. Sri Satchidānanda Bhāratī II (A.D. 1705 - A.D. 1741), instituted the performance of the Navarātri festival which continues to be an important festival in the Matha. As noticed earlier, during the pontificate of Sri Satchidānanda Bhāratī III, in A.D. 1791, the ^{predatory} Maratha hordes of Parasurām Bhau looted the temple and desecrated the holy shrine of Saradā.¹⁶ Sri Satchidānanda Bhāratī III could immediately



reconsecrate the Goddess because of the help he received from Tipu Sultan.¹⁷ The present structure in fine polished granite was erected by Śrī Satchidānanda Śiva Abhinava Narasimha Bhāratī (A.D. 1879 - A.D. 1912). In May 1916, Śrī Chandrasekhara Bhāratī consecrated the new temple. His Holiness Śrī Abhinava Vidyā Tīrtha, the present pontiff has added a beautiful gopura or tower over the entrance and a mukha-mantapa to the temple.

The temple is an excellent specimen of Dravidian architecture with three entrances to east, north and south. "The raised navarāṅga or mahamantapa has two rows of four massive pillars. Śrī Durgā or Mahisa-mardini with eight hands; Śrī Rāja Rājēsvari, a Dēvi holding the emblems of deer and drum and exhibiting abhaya and varada mudras, and another holding rosary and lotus and showing varada and abhaya mudras are four outstanding pillar sculptures. There are two dvārapālakas. A small sukhanāsi leads to the sanctum."¹⁸ Inside the sanctum is the gracious vigraha of Sāradā seated on the Srīchakra. In the prākāra are shrines to Śrī Ganēśa and Śrī Bhuvanēsvari. There are also the silver and bronze images of Sāradā which are taken out during festivals and processions. Facing the temple is a lofty dipastambha about 35 feet in height.

The veneration with which Sri Sāradāmbā is held can be realised from a number of land grants made to the temple by the devotees at various times for purposes of regular worship, the conduct of the Navarātre festival, the renovation of the temple etc.

In Saka 1676 (A.D. 1754)¹⁹ Venkannāchārya of Vēngare made a gift of land in Vēngare agrahāra to Sri Sāradāmbā to meet the expenses of the Krittika festival. Similarly, a person named Venkaṭaramanayya of Ambale, granted one khanduga of land in Gōvanahalli agrahāra (in Chikkamagalūru sime) for the conduct of daily food-offering (naivedya) in the temple.²⁰ A few more kadatas²¹ also refer to the land grants made to the temple for the conduct of regular worship.

A number of grants that are recorded in the kadatas bring out the importance of the Navarātre festival. On the occasion of this festival, the devotees remitted kārike and various other items of grocery to the Sāradāmbā temple. A few instances from the past may be cited here.

In Saka 1670 (A.D. 1748),²² when Sri Abhinava Satchidānanda Bhāratī I was the pontiff, the devotees from Ikkēri, Durga, Honnākli, Sāgar, Holehonnūr,

Bhadrapura, Kālagutti, Gutti, Bādadabailu, Rāmachandrāpura, Āyanūru, Hāranahallī etc., gave in charity to Śrī Sāradāmbā, rice, paddy, sandal-wood etc., for the Navarātre festival.

Similarly in Saka 1708²³ (A.D. 1786), Śrī Amarendrapuri Svāmiji of Tīrthahallī Matha, promised to pay ^{प्रति वर्षम्} regularly 5 varahas to the Śringēri Matha, on the occasion of the Navarātre festival for the conduct of worship, naivedya, dīpārādhana, puspamantapotsava etc.

A few other documents²⁴ in the kadatas tell us of the kānike remitted by the devotees to Śrī Sāradāmbā on the same occasion. These binnavattales illustrate the reverence that the Goddess commanded from the devotees as a presiding deity of the holy place.

As mentioned earlier, renovations of the Sāradā temple were carried out at various times. The kadatas refer to the renovation²⁵ of the temple, the construction of the gopura (tower)²⁶ and the consecration of the golden kalasa (suvarna kalasa pratisthāpane)²⁷ over the tower. As usual, on these occasions,²⁸ the devotees remitted kānike to the temple.

Sri Vidyāsāṅkara temple

Another temple in Śringēri which attracts both devotees and historians, is Sri Vidyāsāṅkara temple,

built in memory of the great pontiff, Sri Vidyā Tīrtha.²⁹ The architecture is a combination of the Dravida, and the Hoysala styles. The outline of the vimāna and the presence of a sukhanāsi with a superstructure are Hoysala features, while the tiers in the vimāna and the formation of the pillars in the front mantapa are Dravidian. The temple stands on a raised plinth in the loop of the river Tungā.

The temple, besides being holy, is a treasure of art and architecture. In the outer wall of the temple, there are six door-ways flanked by dvārapālakas. In plan, it is a square with apsidal (chapa) ends, east and west. The same plan is adopted in the rest of the structure above. The basement has five sculptured bands arranged between the six cornices. The figures carved are of horses, camels, elephants, lions, yaksas, Purānic scenes, Sri Sankara and his pupils etc. A series of such panels illustrates the story of Kirātarjuniya.

The larger niches on the walls contain a number of deities like Indra, Śiva, Vyāsa, Prajāpati, Durgā, Rāma, Śani, Mrityu, Chitragupta, Yama, Narasiṁha with Lakṣmi, Garuda, Hanumān, Brahma, Umāmahēśvara, Dakṣinamūrti, Gāyatri, Kalki, Buddha, Vēnugopāla with gopis, Balarāma, Rāma, Sīta and Lakṣmana, Parasārāma, Vāmana and Bali, Ugra

Narasimha, Dharani varāha, Kūrmamūrti, Matsyamūrti, Ardhanāri, Chandrasēkhara, Natarāja, Srīkantha, Virabhadra, Chandra, Hayagriva, Annapūrnā, Pārvatī, Lakṣmi, Sarasvatī, Kubēra, Bhairava, Bhrngi, Vyāsa, Saṅkara, Gaṇeśa, Sanmukha etc.

Though at the outset they appear to be Purānic scenes, they have a far deeper message. Devotees believe that meditation on any of these deities will lead to a realisation of the Supreme.

In the western half is the garbhagraha with its sukhanāsi; on either side of the latter is a shrine -- of Vidyā Ganapati in the south and of Mahisamardini in the north. On the other three sides of the garbhagraha are shrines to Brahma and Sarasvatī in the south, Viṣṇu and Lakṣmi in the west and Mahēśvara and Umā in the north.

In the eastern half of the structure is a navarāṅga (mantapa) with twelve pillars. These twelve pillars are marked with the twelve signs of the zodiac or the rāśis. They are arranged in such a manner that the rays of the sun fall on them in the order of the twelve solar months (named after the twelve rāśis or houses which the sun is said to occupy in the successive order during the course of the year - the rāśi-chakra), according to Indian

astronomy. On the floor of the central bay is engraved a large circle marked with converging lines to indicate the direction of the shadows. The frontal figure of each pillar is a lion or vyala with round stones balls inside its gaping mouth which can be rotated inside but can not be taken out. The central ceiling in the navaranga is an exquisite piece of workmanship depicting a large and expanding lotus. On the four sides of the pendentive padmakōsa cling four parrots as if poised to peck the edible seed and suck the nectar from inside the unopened bud.

Externally the superstructure rises in three stages with stellate projections and over them is a Sikhara in a globoid form. The rest of the roof is made up of sloping channelled slabs.

In the words of the late Sri K.R.Venkataraman, "The Hindu temple is at once the body and vesture of God; this particular temple is conceived as a Sri Chakra and is Siva-Sāktya-ātmaka (of the form of Siva and Sakti in union), and, as such, represents all the tattvas from Siva and Sakti to Prithvi superimposed on the Formless Brahman. The lower panels represent the grosser tattvas symbolised as animals, birds, human beings and minor gods- all

presenting a panorama of life which is but a lila or illusory play 'set against the background of eternity'. Above these all along the wallface are plastically represented the forms of Isvara as Creator, Sustainer, Absorber, Indweller, Illuminator and Teacher to satisfy the spiritual cravings ofsādhakas. Each figure is but a note in the symphony of the Absolute. From the darsana (sight) of these forms, the sādhaka (the pilgrim or devotee) is led to the dark cave which is the sanctum, to realise the Indwelling Effulgence, which the linga represents. In the process, he leaves behind the six gates, representing the six indriyas or sensory organs including the mind, and passes through the central-hall where the rāsi pillars represent Time. Thus he rises above Time (kāla) above form (rūpa) and name (nāma) and is lost in the contemplation of the Absolute. This mystic temple is a symbol of integration - integration of all forms of worship, Saiva, Śākta, Vaishnava, Saura and Gāṇapatiya: integration of upāsana (yoga) and jñāna, and integration of Isvara with Form with the Formless, and gives concrete shape to the message of Master Samkara.

To the student of Hindu Iconography this temple is a veritable gallery and store-house of sculptures."³⁰

From the above description one can get a glimpse of the religious and philosophical aspects of Hinduism as revealed through the architecture and sculptures here.

A number of inscriptions³¹ and kadatas³² refer to land grants made to God Vidyāśāṅkara for the regular conduct of religious activities.

For instance in Saka 1631 (A.D. 1709),³³ Śāṅkara Bhārati Śvāmi³⁴ of Kūḍli Matha, owing to some disorder in his Matha, handed over the villages, Majinahalli, Kanasinakatte, Kerehalli, Gavatūru, Dandūru, Devāpura, Lingalāpura and several others to the Śringēri Matha, requesting the authorities of the latter to renovate the Kūḍli Matha and continue to conduct the usual religious functions. This binnavattale was submitted to the Bhandāra of God Vidyāśāṅkara.

Sōmasēkhara Nāyaka II of Keladi in Īsvara samvatsara, corresponding to A.D. 1757,³⁵ granted lands in Huttada-halli to God Vidyāśāṅkara for amṛtakapadi and nandādīpti.³⁶

Scholars like R.Narasimhachar, M.H.Krishna,³⁷ K.R. Srinivasan³⁸ and K.R.Venkataraman³⁹ have attempted to give a description of the sculptures in the Vidyāśāṅkara temple and explain their significance. However, the temple still

provides scope for further research. It is hoped that further research will shed more light on the architecture, art and religious significance of the temple.

Sri Mallikārjuna Temple

In the heart of the Śringēri town is a hillock and on the top of it is situated the Mallikārjuna temple. The linga in the sanctum, which stands over the site of sage Vibhāṅgaka's withdrawal from the mortal world, is called Malahānikarēśvara ('destroyer of the malas or impurities of the soul').

Sri Satchidānanda Bharati I (A.D. 1622 - A.D. 1663) consecrated the shrine of Sri Bhavāni and also instituted its rathotsava (car festival) and dipotsava (festival of lights).⁴⁰ Sri Satchidānanda Bharati II (A.D. 1705 - A.D. 1741) instituted the Magha and Krittika festivals.⁴¹

The present structure must have been raised early in the Vijayanagara period, replacing the older one in wood.⁴² It was partly renovated in A.D. 1621 by Puttappa-yya, a disciple of the Matha.⁴³

In 1963, Sri Abhinava Vidyā Tīrtha renovated the front portion of the temple and performed Kumbhābhiseka.

In the kadatas the God is styled "Bettada Mallikārjuna Svāmi".⁴⁴ From the kadatas it appears, besides the regular worship, parjanya,⁴⁵ Satarudrābhiseka,⁴⁶ dīpārādhana, rathōtsava and such other religious functions also used to be conducted in the temple.

During drought, parjanya⁴⁷ was performed at the holy feet of God Mallikārjuna. Worship of Vināyaka punya-vāchana, pūrnāhuti were the rituals performed at the time of parjanya. Naivedya was offered to the deity and Brahmins and attendants were fed. To meet the requirements of this religious function, the devotees sent coconuts, fruits, plantain-leaves, kānike, rice, milk, jaggery, green-gram etc.

Rudrābhiseka being an important part of the regular worship of God Mallikārjuna, a person used to be in charge of it. From the Kadatas (A.D. 1866) we learn that Venkata-Subbāvadhāni of Kigga and Veṅka Bhāṭṭa of Uddagiri were in charge of it.⁴⁸ The kadatas also refer to Dīpārādhana Mahōtsava⁴⁹ (festival of lights), Pradōsa-pūja⁵⁰ (a vrata in the worship of Siva) and Rathōtsava⁵¹ (car festival). On the occasion of these festivals, devotees made a number of gifts to God Mallikārjuna and the Matha offered food to people on these days. Japa (prayer) and Vedapārāyana

(recitation of Vedas) were conducted at the time of Rathotsava.⁵² A number of Kalasas like Sōma, Rākshōghna, Uttarāyana, Pradhāna, Dvāra, Tōrana, Prāyaschitta, Svāti, Pañcha-Brahma, Adivāsa, Rathashuddhi, Asthamaṅgala, and Saṃprōkshana were worshipped and Brahmins were presented with dakshine and presents on this occasion.⁵³

Besides the Sāradā, Vidyāsāṅkara and Mallikārjuna temples, there are several others like the Sāṅkara, Janārdana etc. While setting up the monastic foundation in Srī Śringēri, Sri Adi-Sankarāchārya consecrated Kāla-Bhairava in the east, Durgā in the south, Hanumān in the west and Kālikā in the north, as the guardian deities. Near the Vidyāsāṅkara temple and in the Narasimhavana are situated Guru Adhisthānas. Vidyāranyapura, Simhagiri or Hale Śringēri, Kigga etc., are a few nearby places of Śringēri where there are several temples. Most of the deities in these temples are worshipped even today.⁵⁴ And we have seen in the earlier chapter,⁵⁵ the way the management of these temples by pārupatyagārs is done.

The kadatas shed further light on various religious observances like the Chāturmāsyā⁵⁶ observed by the Gurus, their tours⁵⁷ and āchāra-vichāra⁵⁸ of the disciples.

The sanyāsis are not expected to stay at one place for all the twelve months of the year. They have to keep on moving from place to place except during the rainy season. The vrata that the yatis observe from Āśādha su. pūrnima to Bhādrapādu. pūrnima is named Chāturmāsyā. From ancient times right up to the present day, the Gurus of the Srīngēri Matha have been observing the Chāturmāsyā. During this period, the Gurus worship Vyāsa and also observe penance. For instance, Sri Abhinava Satchidānanda Bhāratī I (A.D. 1741 - A.D. 1767), in Vikrama samvatsara, corresponding to A.D. 1760-61, at the holy feet of God Nanjundēsvara at Nanjangud, observed the Chāturmāsyā and conducted the worship of Vyāsa. On the same occasion, His Holiness performed satarudrābhiseka, pañchāmitra harivāna-naivedya, dīparādhane, Brahmana samārādhane etc., and sent gandha, prasāda and mantrāksate to Somasēkhara Nayaka III of Keladi, wishing him all success in future.⁵⁹ Prior to the conduct of these religious functions, Somasēkhara Nayaka had sent presents to the Guru.⁶⁰

Tours and pilgrimages

In order to fulfil the wish of the devotees and to propagate Dharma, from the days of Ādi Sankara, the Gurus undertook extensive tours of the country. The secular

heads made all the necessary arrangements for their safe travel. A few instances may be cited here.

In A.D. 1759-60, Sri Abhinava Satchidānanda Bhāratī I went on a pilgrimage to Rāmēsvara; and en the way he was received by Krisṇarāja Wodeyar II. His Highness ordered his officials to supply provisions to His Holiness.⁶¹

Similarly, the kadatas tell us that Sri Satchidānanda Bhāratī III, went on a pilgrimage to Uḍipi and Subrahmanyā,⁶² Sri Abhinava Satchidānanda Bhāratī II to Gōkarna⁶³ and Sri Narasimha Bhāratī VIII to Rāmēsvara⁶⁴ and Nāsik, Pañchavatī, Dvāraka, Kurukṣetra, Kāśī, Badrikāśrama, Nanjangud, Chāmarajanagara, Rāmanāthapura, Sivagaṅgā⁶⁵ etc. These are but a few examples to prove that the Gurus went on pilgrimages.

These visits of the Gurus had a definite impact on the people. Wherever they went, they advocated the tenets of advaita and at least for a while diverted the attention of the people from worldly affairs to the religious and spiritual.

Religious supremacy of the Śringēri Matha

The Śringēri Matha, being one of the oldest monastic institutions in India, has commanded supremacy in the

religious field over the centuries. The titles and insignia assumed by the Gurus and the time honoured privileges of the Matha clearly indicate the status of the Pītha.

A number of documents⁶⁶ in the kadatas uphold the supremacy of the Srīngēri Matha over several other mathas.^{advata}

As noticed earlier, in A.D. 1800, Peshwa Bājirao II, decided to offer agrapūja to the Srīngēri Matha in all religious assemblies. The Peshwa requested Sri Satchidānanda Bhāratī III, to send representatives to his court to accept the offer.⁶⁷ Similarly, on 5th June, 1828, Krishnarāja Wodeyar III, issued a nirūpa⁶⁸ to amāls^{avas} and killedārs of various taluks, ordering them to prevent the tundu mathas (branch mathas) from assuming titles and insignia for which they were not entitled. The nirūpa further tells us that the branch mathas like Rāmachandrāpura, Muluvāgil etc. should remit kārike to the Srīngēri Matha and obey its orders.

Srīngēri and other mathas

Though it is not possible to describe in detail the exact relations between the Srīngēri Matha and the other religious institutions, a passing reference may be made here to kadatas mentioning a number of mathas which had contacts with the Srīngēri Matha. Kūdli,⁶⁹ Sivagangā,⁷⁰

Rāmachandrāpura,⁷¹ Gōkarna,⁷² Nāsik,⁷³ Muluvāgil,⁷⁴
 Honnehalli,⁷⁵ Hariharapura,⁷⁶ Tirthahalli,⁷⁷ Sampige,⁷⁸
 Dharmasthala,⁷⁹ Svarnavalli,⁸⁰ Nelemāvu,⁸¹ Bēlūru⁸²
 and Rāmēsvāra⁸³ mathas and Kela Matha,⁸⁴ Tengina Matha,⁸⁵
 Uḍipi Pējāvara Matha,⁸⁶ Sōde Haigara Matha,⁸⁷ Bhuvanagiri
 Durgada Mahā-mahattina Matha,⁸⁸ Mahattina Matha of
 Sivarājapura⁸⁹ and Hansavādi,⁹⁰ Kallu Matha of Hampe,⁹¹
 Nagarada Matha⁹² and several others were among such mathas.

From the kadatas it is understood that most of the above mentioned mathas, especially those which championed the doctrine of advaita, were branches of the Śringēri Matha. However, relations between the Śringēri Matha and the others, including its branches, were not always cordial. With the passing of time, some of the branch mathas tried to claim independence; but the then reigning monarchs put down such indiscipline as they considered it.

The cordial relation between the Śringēri and the Pējāvara Matha of Uḍipi (dvaita) deserves special mention. It is illustrated in one of the documents in a kadata.⁹³ Srimadvisvavarya-Tīrtha Śripādaṅgalavaru of the Pējāvara Matha, in Saka 1763, Plava Samvatsara (A.D. 1841), wrote a letter to Puttarāya, Subedar of the Śringēri Matha, requesting him to receive gandha, prasāda, mantrāksate etc.

The Pejāvara Svāmiji further requested him to arrange for a visit of the Śringēri Guru (Śrī Narasimha Bhāratī VIII) to Udupi, on the occasion of the Pūjā Pariyāya of Śrī Krisṇa. From the letter it is clear that the Pejāvara Svāmiji was very eager to meet the Śringēri Guru. The relation was one of mutual regard.

Thus a fairly clear picture of the religious conditions that prevailed in Śringēri in the past, emerges. The Gurus of the Pitha commanded reverence both from secular heads and the people of different communities. Lands were granted to the Matha for the conduct of religious functions. Regular worship was offered to gods. The Gurus went on tours and pilgrimages and preached the doctrine of advaita. By virtue of its greatness, the Śringēri Matha commanded supreme respect over others. Facts prove that the secular heads and the people of Karnātaka and of other states in the past were more God-fearing and religious. People then perhaps believed to a greater extent that religion, and that alone, would bring eternal happiness to mankind.

Notes and References

1. The titles of the Guru are mentioned in the previous Chapter, Administration.
2. Kd. 20, No.82.
3. Ibid. The horoscope and its readings are given in appendix, No 3
4. See Chapter, Administration.
5. See "Sringēri and its relation with various ruling dynasties," in the present thesis.
6. Kd. 116, No.29.
7. Kd. 29, No.16.
8. Kd. 1, No.35; Kd. 3, Nos. 42, 48, 58; Kd. 12, No.11; Kd. 28, Nos. 9 and 35; Kd. 32, No.22; Kd. 37, Nos.9, 21 and 28; Kd. 51, No.22; Kd. 75, No.7.
9. Sri Narasimha Bhārati IV (A.D. 1573 - A.D. 1576).
10. Kd. 81, No.44.
11. Kd. 50, No.5.
12. See TTW., pp. 114-130.
13. There is also a tradition that it was given by Revanasiddha or some Virasaiva saint.
14. Kd. 21, No.18; Kd. 45, No.98; Kd. 86, No.2; Kd. 175, No.6 etc.
15. Kd. 32, No.11.
16. G.S.Sardesai, NHM, Vol.III, p.189.

17. Kd. 129, No.34; Sg.R., 47-50 and 59; ARMAD., 1916, pp. 74-6.
18. Sringēri Souvenir, p. 140.
19. Kd. 45, No.92.
20. Kd. 2, No.16.
21. Kd. 45, No.161; Kd. 51, No.23; Kd. 115, No.12; Kd. 122, No.2; Kd. 175, No.6 etc.
22. Kd. 49, No.1.
23. Kd. 66, No.57.
24. Kd. 28, No.75; Kd. 101, No.45; Kd. 137, No.35, etc.
25. Kd. 122, No.55.
26. Kd. 25, No.23.
27. Kd. 45, Nos. 82 and 135; Kd. 25, No.23.
28. The exact date of the consecration is not known. But kadata 45, No.135, says that the event took place during the pontificate of Sri Abhinava Satchidānanda Bharati I. Moreover, from kadata 45, pp. 122-125, it is understood that the event took place in Yuva samvatsara. Document No. 92, from the same kadata records Saka 1676 Bhāva samvatsara. Hence most probably Yuva samvatsara falls in Saka 1677 (A.D. 1755).
29. See Chapter, Sringēri and Vijayanagara.
30. TTW., p.123.
31. ARMAD., 1934, Sg. 27; Sg.R., 5; Sg.R., 10 etc.
32. Kd. 13, No.42; Kd. 50, No.6; Kd. 66, No.2; Kd. 86, No.2; Kd. 113, No.116 etc.
33. Kd. 13, No.42.

34. Sri Śaṅkara Bhārati Svāmi II (A.D. 1673 - A.D. 1714).
 From the 'Guruparamparā' list as recorded in
Srimajjagadguru Śri Kūḍali-Sṛingēri Samsthānada
Prāchīna Sāsana Lēkhana Saṅgraha, Part I, Government
 Printing Press, Mysore, 1965, Facing 1st page of the
 introductory chapter.)

35. Kd. 113, No.116.

36. Kd. 50, No.6.

37. ARMAD., 1916, pp. 12-15 for R.Narasimhachar's account
 of this temple and VSCV., pp. 289-295 for that of
 M.H.Krishna.

38. K.R.Srinivasan, The Vidyā Śaṅkara Temple - Sṛingēri
 (An Akhila Bhārata Śaṅkara Sēvā Samīti Publication)

39. TTW., pp. 120-123.

40. Ibid., p. 124.

41. Ibid.

42. Ibid.

43. Ibid.

44. Kd. 45, No.116.

45. A Prayer for rain.

46. "Rudrābhishēka is performed to God Rudra to propitiate
 him in various forms, eleven in number, and the
abhishekā is made especially of Pañchakavya - the
 different forms of cow's milk, and a few other
 things. Rudra is the God of destruction in his lower
 aspect and protector from all evils. He is called
 Śiva or Śaṅkara in his higher aspect in which he
 confers blessings of every kind."
 P.V.Jagadisa Ayyar, South Indian Shrines, pub. 1960,
 p. 263, Foot note No.4.

47. Kd. 45, No.116.
48. Kd. 106, No.35; Kd. 122, No.49.
49. Kd. 82, No.7.
50. Kd. 132, No.62.
51. Kd. 113, No.11.
52. Kd. (Accts) 26, p.14.
53. Ibid.
54. For details about the rest of the temples in and near Śringēri, see TTW., pp. 123-130. A list of places in and near Śringēri, is given in appendix,^{no 2}
55. On Administration.
56. Kd. 51, No.21; Kd. 86, No.13; Kd. 113, No.1.
57. Kd. 13, No.54; Kd. 21, No.16; Kd. 34, No.27; Kd. 37, No.27; Kd. 71, No.23; Kd. 95, No.23; Kd. 108, No.30; Kd. 116, No.28; Sg.R., 34 etc.
58. Kd. 12, No.21; Kd. 21, No.56; Kd. 36, Nos. 9 and 126; Kd. 45, Nos. 86 and 161; Sg.R., 36; Kd. 51, No.51; Kd. 70, No.97; Kd. 77, No.16; Kd. 81, No. 22; Kd. 91, No.8; Kd. 122, No.45; Kd. 126, Nos. 16 and 18; Kd. 154, No.28; Kd. 166, No. 5; Kd. 177, No.40; Kd. 191, No.1, etc.
59. Kd. 86, No.13.
60. Kd. 113, No.1.
61. Kd. 108, No.30; Sg.R., 34.
62. Kd. 13, No.54 and Kd. 70, No.83.
63. Kd. 37, No.27.

64. Kd. 95, No.23.
65. Kd. 34, No.27.
66. Kd. 21, No.31; Kd. 25, No.45; Kd. 45, Nos. 124 and 132; Kd. 56, No.2; Kd. 71, No.1; Kd. 89, No.3; Kd. 92, No.140; Kd. 141, Nos. 35 and 40 etc.
67. ARMAD., 1916, p.71.
68. Kd. 21, No.31; Kd. 141, No.40; Sg.R., 134.
69. Kd. 13, Nos. 37, 38, 41; Kd. 23, Nos.19, 20, 21, 22, and 23; Kd. 46, Nos. 22 and 23; Kd. 56, No.1; Kd. 57, Nos. 1 and 31; Kd. 91, Nos. 97, 98, 99; Kd. 92, Nos. 43, 44, 45, 46, 47, 61, 82 and 117; Kd. 141, No.32; Kd. 151, No.4.
70. Kd. 53, No.77; Kd. 54, Nos. 1, 2 and 3; Kd. 70, No.114; Kd. 96, No.46; Kd. 141, No.34.
71. Kd. ³¹12, No. 12; Kd. 141, No.38.
72. Kd. 45, No.112; Kd. 68, No.13; Kd. 77, No.19; Kd. 108, No.24.
73. Kd. 21, No.4; Kd. 104, No.71; Kd. 166, No.2.
74. Kd. 21, No.31; Kd. 86, Nos. 24-50; Kd. 113, Nos. 18 and 19, Kd. 147, Nos. 52, 53, 54, 55, 56, 57, 58 and 59.
75. Kd. 21, No.31.
76. Ibid., Kd. 141, No.39.
77. Kd. 21, No.31; Kd. 32, No.44; Kd. 53, No.111; Kd. 84, Nos. 134 and 135; Kd. 113, Nos. 33 and 34; Kd. 186, No.11.
78. Kd. 21, No.52; Kd. 137, No.53.

79. Kd. 25, No.45.
80. Ibid., No.52.
81. Ibid.
82. Kd. 45, No.36; Kd. 81, No.1; Kd. 113, No.9.
83. Kd. 84, No.124; Kd. 112, No.22; Kd. 125, Nos.34-36.
84. Kd. 21, No. 52; Kd. 137, No.53.
85. Kd. 21, No.52.
86. Kd. 25, No.52; Kd. 40, No.17; Kd. 57, No.35.
87. Kd. 25, No.52.
88. Kd. 41, No.20; Kd. 150, No.31; Kd. 154, Nos. 48 and 49.
89. Kd. 41, No.21.
90. Ibid., No.22.
91. Kd. 70, No.4; Kd. 147, No.35.
92. Kd. 82, Nos. 28-30; Kd. 95, No.20;
Kd. 144, No.99.
93. Kd. 57, No.35.

CHAPTER IXEconomic ConditionsIntroduction

A close examination of inscriptions, sanads and kadatas reveals a rough picture of some of the economic conditions existing in the Srīngēri Samsthāna from the Vijayanagara times right upto 19th century. A few aspects pertaining to sources of income and items of expenditure, land transactions, occupations, coinage, prices, weights and measures etc. are described here.

As noticed in the earlier chapters,¹ before the rise of Vijayanagara, the Srīngēri Matha had no property of its own. The lands granted by the Vijayanagara, Keladi, Marātha, Muslim and Mysore rulers, converted it into a Samsthāna. With the acquisition of lands the Matha's property increased and thereby enhanced its economic status. Besides landed property, the Matha once possessed a number of valuable articles.

Sources of Incomea) Income from agricultural products

The secular heads and a number of rich people granted

lands to the Srīngēri Matha; as a result, the Samsthāna was in possession of vast cultivable lands spread over different parts of modern Karnāṭaka and also outside the state. Certain portions of land were brought under direct cultivation, whereas the rest were handed over to the tenants. In the absence of relevant sources, it is difficult to specify the total income of the Matha derived from different sources at various periods. Moreover, the transaction was not always in cash.

Paddy, areca, cardamom, pepper, betel-leaves, coconut, tobacco etc., were the important agricultural products which were the main sources of income for the Samsthāna.

A few documents² in the kadatas refer to paddy as the main crop and a source of income for the Matha. For instance, in Saka 1742 (A.D. 1820)³, Visvēśvarayya, the Subedār of Koppa, ordered Rāmayya, the pārupatyagāra of Hoskere, to give paddy of the Government, worth 50 varahas to the Srīngēri Matha. Similarly, Visvēśvarayya ordered Narasayya, the pārupatyagāra of Hosapattana, to give paddy worth 80 varahas to the Matha.⁴ These instances prove that a part of the Government owned paddy was annually remitted to the Matha from different parts of the kingdom.

During drought, the Matha gave concessions to its ryots. For instance, two ryots named Rangayya and Bādayya, in Nandana Samvatsara (A.D. 1832),⁵ submitted a binnavattale to the Matha, requesting concessions in remitting the paddy as fixed by the Samsthāna. From the binnavattale, it appears that the paddy crop failed owing to drought. Accordingly, they paid four khandugas of paddy and promised to pay the remaining twenty-eight in the subsequent Samvatsaras.

Another important source of income was areca grown in the Samsthāna. A few documents⁶ in the kadatas refer to areca-gardens. In Saka 1730 (A.D. 1808),⁷ Sri Satchidānanda Bhāratī III, granted areca garden consisting of 700 plants to Nāganna of Yadehalli. For having received the garden, the grantee gave 8 varahās and 4 hanas to the Matha. The garden was granted on the condition that the grantee should annually remit 4 varahās and 2 hanas to the Matha.

More or less on similar conditions, Sri Satchidānanda Bhāratī III, granted areca gardens to a number of persons like Venkatakrishṇa,⁸ Rāmayya,⁹ and others.

It is learnt from a kadata¹⁰ that the property of

an heirless person,¹¹ after his demise, was taken over by the Matha. But while taking over the property, the Matha gave a part of the land to the wife of the deceased for her maintenance. Such an acquired property was again granted to a different person. However, while taking over the property of the heirless persons the Matha had to take the prior permission of the government. For instance, in Saka 1754 (A.D. 1832),¹² Śrī Narasimha Bhāratī VIII, granted svāstyā (which was handed over to the Matha by the widow of Veṅkatesvara Sōmayāji) worth 9 varahás to Śām Bhatṭa, the son of Nārāyaṇa Jōis of Dalavai agrahāra.

Cardamom and pepper were grown in gardens along with areca. As usual the ryots of the Śringēri Sime remitted a part of these crops to the Matha. On many occasions the Government bought these crops both from the Matha and the ryots. For instance, in Saka 1707, Krōdhi Samvatsara (A.D. 1785),¹³ Kōṭe Narasappayya, the Subedār of Nagar asked Narasi Bhatṭa, Pārupatyagāra of Śringēri, to sell the entire yield of cardamom and pepper to the Government. The ryots of the Śringēri sime who grew these crops were also asked to sell them only to the Government. The ryots were further told not to sell them to any private parties. However, the ryots were given the standard prices.

The sources of income to the Matha in kind included coconut. For instance, in Saka 1733, Prajotpatti Samvatsara (A.D. 1811),¹⁴ Chikkai Setty, the grandson of Annai Setty of Balakur grāma, submitted a binnavattale to the Matha. From the binnavattale, it appears that the Setty, who cultivated the Matha's coconut garden used to remit 28 ॥ ० (twenty-eight and a half) varahas hard cash and 1000 coconuts to the Matha per year. From Saka 1733 onwards, he promised to give 1365 coconuts, besides twenty-eight and a half varahas. The increase of coconuts from 1000 to 1365, leads us to infer that the revenue rates were revised from time to time depending upon the yield and other economic factors.

A few binnavattales¹⁵ pertaining to guttige (an exclusive right of sale or a contract) of tobacco tell us that some persons got the exclusive rights of sale of tobacco from the Matha, and for this privilege, promised to remit revenue regularly to the Matha. One or two examples may be given here.

In Saka 1736, Bhāva Samvatsara (A.D. 1814),¹⁶ Timmappayya of Channagiri, submitted a binnavattale to the Matha. It says that he was privileged to have the guttige of tobacco, for which he promised to remit 30 varahas per annum to the Matha.

Similarly in A.D. 1830,¹⁷ Hosūrayya of Shimoga, enjoyed the guttige of tobacco and hemp; and in return promised to remit 95 gadyānas per annum to the Matha.

b) Income from forest products

The Sringēri Samsthāna being rich in forests, got income from forest products. The jungles of the Samsthāna supplied timber and fuel to meet the demands of the times. Even now when the exploitation of forests is going on an unprecedented scale, the Sringēri taluk is rich in forests. In those days, when there was less demand for wood, the Samsthāna could preserve its forest wealth.

The kadatas¹⁸ of the 18th and 19th centuries make frequent references to Srigandha (sandal-wood). It appears from the kadatas that this precious wood was in abundance in the forests of the Samsthāna. The transactions relating to sandal-wood took place between the Matha, the Government, the merchants and the rich people. The Matha on some occasions bought sandal-wood from the Government and on other occasions sold it to the Government and the merchants.¹⁹ A few instances of its transactions may be cited here.

In Dundubhi Samvatsara (A.D. 1802-03),²⁰ Divān Purnaiya wrote to Rāmrao, the Subedār of Nagar taluk,

asking him to receive sandal-wood from the Sringēri Matha and give money to it according to the standard Government rate.

Krisnarāja Wodeyar III, on 15th December 1815, issued a nirūpa²¹ to Narasayya, the amil of Koppa, ordering him to permit the Matha to sell its sandal-wood to rich people.

The nirūpa²² of Krisnarāja Wodeyar III, dated 15th December 1815, addressed to Lakṣmiramanayya, the amildār of Chandraguttī, says that the entire sandal-wood in the Andavalli grāma was to be cut off and handed over to the Sringeri Matha.

The Maharaja in A.D. 1819, issued a nirūpa²³ to amils, killedārs and maniyagārs, informing them of the grant of sandal-wood in the sarvamānya and ardhamānya villages of the Matha for the worship of Sri Sāradā. The Matha was privileged to cut and sell Srigandha to merchants. But the merchants had to pay duty to the Government while carrying it away to their respective places.

From a nirūpa²⁴ dated 14th July, 1828, issued by Krisnaraja Wodeyar III to Bakṣi Basavarajayya of Bēlūr Government office, it is understood that 12 villages in Belur taluk, Sirakaradi village in Koppa and Andavalli

in Chandragutti taluk, in all 14 villages, were made sarvamānya villages of the Matha. The Matha was privileged to take away sandal-wood from these villages without any obstruction.

Honey was also a source of income for the Matha. Beehives in the Sṛīṅgerī sīme were given to persons on a contract basis. For instance, in Saka 1759 (A.D. 1837),²⁵ a person named Manjayya of Hulimane, submitted a binnavattale to the Matha. It says that he was given contract of the beehives in four parts of the sīme. For having taken-up the contract, he promised to submit six potfuls of honey and also bees-wax to the ugrāna (warehouse) of the Matha.

c) Ownership of mines

On 22nd October 1908, Krishnarāja Wodeyar IV, granted to Sri Satchidānanda Siva Abhinava Narasimha Bhāratī, the ownership of mines in the Sṛīṅgerī Jāgir and also in Ināmati villages (lands assigned in charity) outside the Jāgir. Accordingly, the Guru was to own all types of valuable metals, stones and coals in the said area and this privilege was to be enjoyed perpetually even by the successors of the grantee.²⁶

d) Other sources of income

Besides agricultural and forest products the other sources of income for the Matha were kāṇike (dues), fines, customs duty, contracts, etc.

The Matha's agents made enquiries into the achāra-vichāra of the Matha's disciples residing at different places and collected charana-kāṇike, mulānaksatra-kāṇike, dīpārādhane-kāṇike, prāyaschitta-kāṇike, etc., from them. For instance, a nirūpa,²⁷ dated 5th September, 1832, issued by the British Commissioner to the amils of different taluks, tells us that the agents of the Matha were empowered to make an enquiry into the achāra-vichāra of the disciples and to collect different types of kāṇike from them.

Tipu Sultan in Subhakruti Samvatsara (A.D. 1782-83), issued a nirūpa²⁸ to killedārs and pārupatyagārs, asking them to warmly receive the Svāmi (Śrī Satchidānanda Bhāratī III) and not to prevent him from collecting the usual kāṇikes.

On some important occasions the devotees sent presents to the Matha. As seen earlier, in A.D. 1815, Kṛiṣṇarāja Wodeyar III, made arrangements to send presents to the

Matha.²⁹ Similarly in the same year, Lingā Shāstri, the Purōhita of the Mysore palace remitted 1000 varahas and supplied provisions to the Matha.³⁰ The provisions were meant for santarpane on the occasion of the coronation of Sri Narasimha Bhāratī VIII.³¹

Besides these, on a number of occasions the Matha received presents (udugare) of various types both from secular and subordinate religious heads.³² As and when the Matha received presents, it gave receipts to the concerned parties.³³

A few binnavattales³⁴ pertaining to sunka or duty tell us that certain persons appointed on contract basis were to collect duty from the merchants and remit the same to the Matha. For instance, in Saka 1711 (A.D. 1789), Narasappayya of Kalasa submitted a binnavattale³⁵ to the Matha promising to remit the amount derived from duty.

A number of nirūpas³⁶ tell us that the Matha was exempted from duty while importing or exporting goods. For instance, on 23rd January 1831, Krishnarāja Wodeyar III, issued a nirūpa³⁷ to the amils of Koppa, Mandagadde, Vastāre etc., asking them not to obstruct the free movement of the Matha's goods. Even the people of sarvamānya villages of the Matha were exempted from Governmental taxes.³⁸

A few binnavattalas refer to
 The Matha also derived income from maniya (superintendence of the Matha's garden). For instance, a binnavattale³⁹ pertaining to maniya, belonging to Vikrama Samvatsara (A.D. 1830), says that a person named Kalle Śāma Bhātta took over the maniya of the Matha's garden and promised to collect the prescribed revenue, areca, pepper etc., from the tenants and remit the same to the Matha.

The Matha derived income from sale of shops also. A few nirūpas⁴⁰ in the kadatas deal with this kind of sales. For example, in Saka 1731 (A.D. 1809), Sri Sat-chidānanda Bhāratī III granted a shop measuring 8 sticks (Entu kōlu)⁴¹ on the royal street of the Śringēri Pēthe (pethe rājabīdi) to Veṅkatakrīṣṇayya, the son of Bhōjarāya. The shop was granted on the condition that the grantee should annually (kālamprativallu) pay 3 varahas as kānike to the Matha.

The merchants of Śringēri, besides paying regular taxes, at certain times, gave kānike to the Matha. From a binnavattale⁴² (A.D. 1814), it is known that the merchants of Śringēri, for having made additional profit in areca trade, together gave 300 varahas as kānike to Sri Sāradāmbā.

On certain occasions, the Matha collected fines from those who misbehaved. From a letter (A.D. 1814)⁴³ written by Manjappa of Koppa to the Guru, it is understood that a person named Hebbār of Kikare was found an offender for having carried on a dishonest trade at Sringēri. It appears a person named Sūrappayya of Kikare, on behalf of the defaulter, perhaps being a surety, remitted 1250 gadyānas to the Matha.

The Matha also derived income from upādhi (service of temple priest). A few documents⁴⁴ in the kadatas refer to such upādhis. Śrī Abhinava Satchidānanda Bhāratī I, in Saka 1670 (A.D. 1748)⁴⁵ granted the upādhi of Sarasvatī-Sūkta, to be conducted at the holy feet of Śrī Sāradāmbā, to Sēsa Bhatta, the son of Venkatesvara Bhatta. For having granted the upādhi, the Matha received 6 varahas from the grantee.

As noticed earlier, the gaudas or the village-chiefs, who were appointed by the Matha, also paid money to the Matha.⁴⁶ A kadata⁴⁷ pertaining to accounts gives a list of ettuvali (collections) from different villages.

The items of expenditure

As the Matha derived income from various sources, it had correspondingly to spend on certain items. A huge

amount was spent on the maintenance of the Dharma Samsthāna. Though it is not possible to give an account of the exact amount spent on different items, still one can have a rough idea of the items of expenditure, with the help of available sources. The Matha had to spend on the regular conduct of worship in temples, on festivals, charity, employees, education, guests, santarpana, construction and renovation of temples etc. A few examples indicating the items of expenditure may be cited here.

The Matha being a great religious centre, naturally had to spend more on the conduct of religious functions. The Brahmins of the priestly class were appointed as priests in different temples. Their duty was to conduct regular worship in their respective temples. Such priestly classes were either granted lands or paid salary.

In Saka 1737 (A.D. 1815),⁴⁸ Sri Abhinava Satchidānanda Bhāratī II, granted upādhi, pertaining to Sata-rudrābhiseka, to be conducted at the holy feet of Sri Vidyāsaṅkara, to Sivarām Bhatṭa, the son of Narasimha Bhatṭa. The payment included both kind and cash. Sivarām Bhatṭa received 10 khandugas of paddy worth one gadyāna, besides three and a half gadyānas in cash. The above document also sheds

light on the rate of paddy then prevalent (10 khandugas of paddy valued ^{at} one gadyāna).

Besides paying salary to archakas, the Matha had to meet the day-to-day expenses incurred in temples on naivedya, nandādīpa, etc.

No doubt, the Samsthāna was richly endowed with landed property. But the Gurus had to spend a lot on the conduct of festivals like Navarātre, Vasantōtsava, Rathōtsava etc. On such occasions, the devotees gave presents and kānikes⁴⁹ to the Matha; but while actually conducting such functions, the Matha had to spend a lot from its treasury. For instance, an account-book⁵⁰ from the kadatas gives the list of items made use of on the occasion of a Rathōtsava (car festival). The list includes Sōma-Kalasa, Raksōghna-kalasa, Uttrāyana-kalasa, Pradhāna-kalasa, Dvāra-kalasa, etc., numbering in all 129. On this occasion, presents and daksine were given to Brāhmaṇas who conducted Veda-pārāyana and japa. On the occasion of a Rathōtsava, goods worth 82 gadyānas were bought to meet the expenses of samarādhane and 100 gadyanas for japa and Veda-pārāyana.

Similarly, money was spent on japa, Veda-pārāyana, grocery, charity, clothes, etc., on the occasion of Mahānavami.⁵¹

No doubt at the time of the renovation of Sri Saradamba temple (A.D. 1737) and consecration of its tower, the devotees sent presents and kānikes to the Matha;⁵² but the Matha had to shoulder the burden of additional expenditure.

The Matha had to spend on its employees who were either paid in cash or in kind and in certain cases a part of salary in kind and the remaining in cash. The sarvādhikāris, pārupatyagārs, subedārs, amildārs, killedārs, senobovas, maniyagārs, bokkastas, archakas, parichārakas, etc., were paid-servants of the Matha.

From a binnavattale⁵³ (Durmati samvatsara, A.D. 1741), submitted by Narasi Bhatta of Gōlapura to the Matha, it appears that he was appointed to make an enquiry into the āchāra-vichāra of the Matha's sisyas residing in Bidarūru, Mālūru, Muttūru, Āgumbe, Āduvali, Āraga, Uduvanī, Mahādēva-pura, Madhuvañkanādu, etc. For the service that he rendered to the Matha he received 12 gadyānas towards his salary.

Another binnavattale⁵⁴ (kilaka samvatsara, A.D. 1789), mentions 16 varahas as the salary of a person named Narasappayya of Kalasa who collected duty on behalf of the Matha.

Similarly, a binnavattale⁵⁵ (Isvara saṁ., A.D. 1817),

pertaining to maniya of Sri Matha's garden, records 18 varahas as the salary of a maniyagara.

The kadatas pertaining to accounts contain the list of items of expenditure. In fact, it was the duty of a karanika of chavadi to keep an up-to-date annual account of the Samsthāna. The items of income and expenditure of the different Samvatsaras are neatly recorded in the kadatas numbering more than 500.

For instance, the items of expenditure as given in one of the kadatas⁵⁶ are as follows:

1) Devatā veccha

It was an expenditure incurred on deities. The deities mentioned are Sri Mahābalēśvara of Gōkarna, Sri Mukāmbikā of Kollūru, and Sri Virabhadra, Sri Saṅkara Nārāyana and Sri Basavanna.

2) Dharma veccha (an expenditure on Dharma)

For instance, Subba Bhatṭa of Āvañchi was helped by the Matha to perform his son's upanayana.

3) Kandāchāra

Brahmins and Sūdras were paid for the service (religious and menial respectively) they rendered to the Matha.

4) Tundu sambala

It was a payment made to persons who were appointed only for certain occasions. For instance, tundu sambala was paid to cooks appointed during santarpane.

5) Kārya veccha

It was an expenditure incurred on purchase of grocery and other articles including salt, tamarind, green-gram, lentils, wheat, chick-pea, jaggery and horsegram and clothes, shawls and blankets; gold, silver, bronze and copper.

6) Uchita veccha (expenditure on presents)

Sāṅkara Nārāyaṇa Śāstri and Puttayya Śāstri were given presents.

7) Vināma veccha

It was an expenditure incurred on those who brought arati (a burning lamp in a platter waved on auspicious occasions) from the palace and also on hautboys.



8) Adaya veccha

It included an expenditure incurred on the occasion of the car festival of Sri Sāradāmbā and also the purchase of paddy.

9) Padi veccha

It was an expenditure pertaining to an (extra) allowance in food (grain, salt, vegetables and all that is required to prepare a meal), given to persons.

10) Kuli veccha

It was an expenditure on labour. For instance, an expenditure incurred on the construction of a temple at Bidarūru. Kuli veccha also included payment made to women labourers and to men who made tin articles etc.

11) Kada veccha

It included grant of loans. For instance, loans granted to Rām Bhatta and Sri Mallikārjuna temple.

Another kadata⁵⁷ pertaining to accounts says that the Matha gave kānike to a number of deities like Vidyā-sankara, Janārdana, Vidyāranya, Hanumanta, Hiri Narasimha, Rāmachandra, Maleyāla Brahma, Bhairava, Simhagiri

Vidyāśankara, Hole Viśvanātha, Kappe Śaṅkara, Aśvanātha-Nārāyaṇa, Kālika, Rāmēśvara, Nirākāra, Śringēśvara, Viśvēśvara, Mallikārjuna, Sītarāmachandra, Viñayaka, etc. Similarly, scholars, dēvadigas, chikka-pārupatyagārs, senobovas, maniyagārs, persons engaged in viniyōga, servants, etc., were also paid by the Matha.⁵⁹

The Samsthāna spent money in connection with Varachavati-bāgina, Ahavana, Parvatithi, Laksadipti, Sivarātre, Yugādi, Rāma-navami, Narasimha-jayanti, Aksaya-tadige, Kode-amavāse, Vyāsa-paurnami, Makara-saṅkrānti, Varamahālakṣmi vrata, Upākarma, Gōkalāśhtami, Viñayakana-chavati, Ananta-chaturdasi, Umāmahēśvarana-vrata, Pitru-dīvasa, Vasanta, Sani-pradōsa, Janma-naksatra sānti, Chandra-grahana, Surya-grahana, Guru ārādhane, Ārādhane of Brahmadēva, etc.⁵⁹

The various items purchased by the Matha for its ugrāna (warehouse) included, paddy, rice, green-gram, gingely-seed, wheat, horsegram, avare, mustard, lentils, ghee, honey, oil, castor-oil, dry-ginger, cardamom, garlics, onions, tamarind, wax, paper, sulphur, soap, milk, etc.⁶⁰

The items of expenditure also included dāna or charity. For example, on the occasion of the demise of Sri Satchidānanda Bhāratī II, in A.D. 1741, the Matha made various types

of gifts of cows, land, til, gold, ghee, cloth, grain, silver, salt, fruits, honey, etc.⁶¹

Land transactions

A good number of kadatas tell us of the land transactions in the Srīngēri Samsthāna. These transactions were between the Matha and the individuals and also among the individuals. Lands were sold and bought. Certain individuals who rendered service to the Matha were granted lands who got the right of ownership and could bequeath such property. As the Samsthāna went on acquiring more and more lands, it went on granting them to individuals and also institutions such as mathas, temples and agra-haras. Such lands were in certain cases rent-free and in certain other cases rated at quit-rent. The Samsthāna encouraged agriculture and took proper care of the ryots.

(A) Sale and purchase of lands

Lands were sold and bought. For instance, in Saka 1705 (A.D. 1783),⁶² when Śrī Satchidānanda Bhāratī III was reigning, Laksminārāyaṇa Sāstri, the son of Timmappa Bhatta, sold out a quit rent land for 20 varahas to Laksminārāyaṇa Bhatta, the son of Timmanna Bhatta. For perpetuating the

validity of the transaction, the sun and the moon and the mahājanas of Sringapura were made witnesses.

The Matha also purchased lands from the private parties. For instance, in Saka 1636 (A.D. 1714),⁶³ Subrahmanyā Bhatta, the son of Timmappa Bhatta, sold out a quit rent land in Kailikere grāma (in Bārakūru rājya), to the Sringēri Matha for 59 varahas and 1 hana.

(B) Grants of lands

While dealing with the relations between Sringēri and the various secular heads, we have made mention of the lands and villages granted to the Matha. Some of these villages were treated as sarvamānya (lands or villages exempt from all tax whatsoever) and the rest ardhamānya (lands or villages partly exempt from taxes).

The Matha also granted lands to individuals. For instance, in Saka 1574 (A.D. 1652),⁶⁴ Sri Satchidānanda Bhāratī I, granted lands worth 12 varahas to a person named Dēvaru Bhatta, the son of Accha Bhatta. The grant contains the details of land.

(C) Exchange of lands

Some times lands were exchanged. For instance, in Saka 1733 (A.D. 1811),⁶⁵ Sri Satchidānanda Bhāratī III, according to the request made by Venkata Narasi Bhatta, granted svāstyā to him in exchange of the land. Such transactions pertaining to exchange, were generally styled "āgata-pratyāgata".

(D) Umbali lands

The umbali lands were primarily subsistence grants. The Samsthāna, in recognition of the services rendered by certain persons, granted rent free lands to them. Of course, the grantee was required to pay kārike to the Matha.

For instance, in Saka 1737 (A.D. 1815),⁶⁶ Sri Abhinava Satchidānanda Bhāratī II, granted "Sistina bhūmi" (a ~~standardized land~~
~~in respect of assessment~~
~~standard land~~) of the Srimatha in Bādadabailu (in Andavalli māganē) as the "umbali bhūmi" to a person named Channa, the grandson (from daughter) of Kenda Gawda. The Matha received 60 varahas towards kārike from the grantee. Channa also promised to pay regularly 3 varahas as kārike to the Matha.

(E) Uttāra lands

The Samsthāna granted rent-free lands to certain individuals, as a reward for specific services they rendered to the Samsthāna.

For instance, in Saka 1745 (A.D. 1823),⁶⁷ Sri Narasimha Bhāratī VIII, granted the uttāra land in Harakeri (Gājanūru sīme) to Lakṣmi Narasimha Sāstri, the son of Kṛiṣṇa Sāstri. For having received the uttara, the grantee promised to worship (uḍāḍhi) God Rāmēśvara of Harakeri.

(F) Grant of lands to agrahāras

The Brahmins of the agrahāras were also granted lands for promoting their religious studies. For instance, in A.D. 1389,⁶⁸ Harihara II granted 30 vrittis in Kikkunda (Sāntaligenād) to Srimatha for the Brahmins of the Śringēri agrahāra.

(G) Vrittis

The term "vritti" (small land holding) occurs quite often in the kadatas pertaining to grant of lands. The vrittis were often granted to the mathas for the maintenance of chhatras or feeding houses. For instance, in A.D. 1628,⁶⁹ Veṅkataapa Nayaka of Keladi, granted one of

the 64 vrittis of the Visvanāthapura agrahāra to Sri Satchidānanda Bhārati I of Śringēri for the maintenance of a feeding house.

But vrittis could be sold and bought. In Saka 1731 (A.D. 1809), Subramanya Bhatta, the son of Timmanna Bhatta, sold a vritti to Subbā Sāstri, the son of Gaṅgādhara Bhatta.

In certain cases, the purchaser of lands promised to make payments on kantu (instalment) basis.

The kadatas refer to bhōgyādhipatra meaning a mortgage bond by which the lender assumes temporary use of the property mortgaged.

Rented houses

The houses were given for rent. A person named Timmappa, the son of Yellappa, gave a house for rent to Kencha. The rent fixed for the house was 1 gadyāna. The house being an old one, Keñcha had to renovate it; and that was why he promised to pay the rent of the current Samvatsara (Pīngala samvatsara) in the subsequent samvatsara.⁷⁰

Occupations

The foregoing description of the various items of income and expenditure and land transactions, gives us an idea of the different occupations that the people of the Samsthāna followed like religious activity, agriculture, trade, smithy and carpentry.

The Sringeri Matha being a great religious centre, naturally religious activities had a greater significance in the day-to-day lives of the people of the Samsthāna. For Brahmins, particularly of the priestly class, worship of deities and conduct of festivals and other religious functions was itself an occupation. These Brahmins were supposed to be promoters of religion and knowledge.

The numerous instances of land grants involving the Matha and the fact that the Matha itself cultivated lands directly or through its tenants clearly indicate that agriculture was an important occupation of the majority of the people. A number of documents in the kadatas tell us that areca, pepper, cardamom, plantains, betel-leaves, paddy and sugarcane were cultivated. In fact, agricultural products were the main sources of income for the Samsthāna.

Trade was the next important occupation of the people. A few nirūpas⁷¹ say that shops were granted by the Matha to merchants. In Saka 1731 (A.D. 1809),⁷² Sri Satchidānanda Bhāratī III, granted a shop to Venkata Krisnayya. The nirūpa mentions the name of Jaṅgama Setty Virabhadrayya, who was definitely a merchant.

The merchants who earned good profits from trade used to remit kārike to the Matha.⁷³ The duty collected from the merchants at various toll nakas points out that trade flourished in the Samsthāna.

Besides agriculturists and merchants, there were weavers, goldsmiths, metal workers, carpenters, oil-millers, and servants, engaged in their respective professions.

Coinage

Since the Vijayanagara times the Śringēri Samsthāna came to be under the political control and protection of one or another secular head, naturally, the coinage that was in vogue during the different regimes was also used in the Samsthāna. The coinage current in the Vijayanagara times was continued by the Kēladi rulers with a few changes.

"The important dominations of the coinage under

Vijayanagara were the gadyāna (variously called pagoda, varaha) or ponprat̄apa, (also called mada or madai), kati, pana, hāga, chinna, tara, jatil and kāsu. The coins were of gold, silver or copper."⁷⁴

"In the Keladi state, the varaha (or gadyāna), honnu, darana, hana, mupāga, adda, hāga, bēle, vīsa, arevīsa and kāsu were the denominations of coinage in the descending order."⁷⁵

The kadatas pertaining to nirūpas, binnavattales and accounts record ga, the short form of gadyāna together with varaha. The term varaha appears to have been replaced by gadyāna in connection with revenue matters.⁷⁶ For instance, in Saka 1737 (A.D. 1815),⁷⁷ Sri Abhinava Satchidānanda Bhārati II, granted umbali in Bādadabailu (in Andavalli māgane), to a person named 'channa' who paid gadyāna or varaha 60 to the Matha.

The next coin of a lower denomination was the honnu. It was a half varaha or gadyāna. While referring to revenue matters two vertical strokes were used to symbolise honnu just after gadyāna (e.g. ga 2 ||). For instance, in a letter⁷⁸ dated Saka 1627 (A.D. 1705) pertaining to the sale of a house including the site, we learn that a person named Timmappayya Purānika received ga. 12 || (twelve and

a half varahas or twelve gadyānas and one honnu) from Subbayya for having sold the house including the site. If there was no honnu in a particular figure, then the sign "€" was used for nil. For example, in a binnavattale⁷⁹ pertaining to maniya, we are informed that Sri Veṅku Bhatta, the son of Lakṣum Bhatta of Shimega, received ga. 18€6 (eighteen varahas) towards his salary from Sri Matha.

The next coin of a lower denomination that was frequently used in the Srīngēri Samsthāna was hana. It was a tenth part of the varaha, or one fifth of the honnu. While writing a hana, no particular sign was used. However, the Kannada numerical figures were written after the hennu denoting the hana. Thus 4 gadyānas and 2 hanas, for instance, would be expressed by 4€2. The sign '0' was used to indicate 'nil' in the place of hana. Thus 5½ ga. or 5 gadyānas and 1 honnu would be expressed as ga 5 || 0.

The next coin of a lower denomination was the mupāga. It was half and a quarter of a hana or a coin of three-fourths value of a hana. The sign used for the mupāga was three vertical strokes just after hana. Thus 6 gadyānas 8 hanas and 1 mupāga, for instance, would be expressed by ga. 6 || 3 || .

The next denomination was adda which was half of the hana. While writing adda two vertical strokes were marked just after hana. Thus 5 gadyānas 7 hanas and 1 adda for instance, would be expressed by ga. 5 \| 2 \| .

The next lower denomination was the hāga which was one fourth of a hana. Thus, four hāgas would make one hana or two hāgas make up one adda or three hāgas make up ✓ one mupāga. A single vertical stroke was marked to symbolise a hāga. For instance, 2 gadyānas 7 hanas and 1 hāga would be expressed by ga. 2 \| 2 \| .

The next lower denomination was bēle. Two bēles went to make up one hāga, four bēles to one adda and eight bēles to one hana. Thus it was a half hāga or a quarter adda. When put in figures, two horizontal strokes after the hana or adda or hāga, symbolised the bēle. For instance, from a nirūpa⁸⁰ dated 14th July, 1828, issued by Krishnarāja Wodeyar III to Sri Appanayya, the māmledār of Kavaledurga, it is understood that the annual income (Sarvajitu Samvatsara) of the Śringēri Matha from the Sarvamānya villages of the Koppa taluk was Haidari gadyāna 161 \| 3 \| = (one hundred and sixtyone gadyānas, eight hanas, one mupāga and one bēle). (

The Visa^(c-) and the arevisa were the next denominations in the coinage system. The visa was one fourth of the hāga or four visas went up to make a hāga. The arevisa obviously meant a half visa.

Kāsu was perhaps the smallest unit. The kāsu was one sixteenth of a hāga or sixteen kāsus went to make up one hāga. However, there is no reference to kāsu in the kadatas.

During Hyderali's time gadyāna was styled "Hyderi gadyāna."

A receipt submitted by Bistāvadhāni, the pārupatya-gāra of the Matha, to the Government, records different names of the coinage like bahadari ga; bensari ga., pūri nānya, kanthirāii ga., rāja rupai, kumpani rupai, sūratti rupai etc.,⁸¹ about which no detailed information could be gathered.

With the ascendance of the British, rupee and its other denominations, ane and pai came to be used in the Samsthāna. For instance, from the binnavattale⁸² dated Saka 1779 (A.D. 1857), submitted by the archakas of the Goddess Banasankari of Bādāmi to the bhandāra of the Sringēri Matha, it is understood that the archakas received

rupees thirty per annum from the Matha for having worshipped the Goddess.

Prices

From the kadatas we can gather a little information about the value of a land, a shop and a cow and a calf.

a) Land

For instance, one of the documents in a kadata⁸³ tells us that in Saka 1574 (A.D. 1652) Sri Satchidānanda Bhāratī I granted land to Rāmachandra Vāraṇāsi of Srīngapura. The land yielded 95 khandugas of paddy and an areca garden with 1318 plantations. The entire land was valued for 24 varahas. An already constructed house including site that came within the land were also granted.

Similarly in Saka 1705 (A.D. 1783), when Sri Satchidānanda Bhāratī III was the pontiff of the Srīngēri Matha, a person named Lakṣminārāyaṇa Sāstri sold 20 khandugas of paddy land to one Lakṣminārāyaṇa Bhatta for 2 gadyāṇas.⁸⁴

We have seen that the Matha used to grant shops to merchants and in return received kānikas from them. For

instance, in Saka 1730 (A.D. 1808), a shop situated in the eastern line of the Sringēri bazār, was granted to Bāpu Bhāyi the son of Pate Bhāyi of Bhatkal on condition that the grantee should pay 6 varahas as kānika to the Matha, besides 6 hanas to be paid annually as kānika.⁸⁵

The approximate price of a cow and a calf that were auctioned could be noticed from a letter dated 17th September, 1848, written by the Divisional Superintendent of Astagrāma addressed to Puttarāya, the Māmledār of Bēlūr Taluk. Accordingly an unowned red cow and its white calf were auctioned for two and a quarter rupees and one bele (2 ॥=).⁸⁶

From a binnavattale, dated C. A.D. 1758, it is understood that a person named Sūri Bhatta, the son of Gopāla Bhatta of Gōkarna received 15 gadyānas from the Sringēri Matha to meet the expenses of the construction of a mukhamantapa to the Mallikārjuna Svāmi temple at Gōkarna.⁸⁷

Though the above cited examples give us information about the prices, in the absence of accurate exhaustive records it is dangerous to generalise about the prices of lands and articles.

Weights and measures

The kedatas are also useful in knowing about the weights and measures then prevailing. The common measures used while weighing articles and grains were mana, dade and seer. Mana was a measure of capacity. Four dades or 40 seers went to make up one mana. The immediate lower denomination of a mana was dade. It was a weight of ten seers and equivalent to the fourth of a mana. Still a lower measure of capacity was a seer the 1/40 of a mana and a 1/10 of a dade. For instance, there is a reference to mana, dade and seer in a nirūpa dated A.D. 1815. The said nirūpa records that Krisnarāja Wodeyar III presented a silver pītha and pādukas to Sri Abhinava Satchidānanda Bhāratī II, the successor of Sri Satchidānanda Bhāratī III. In order to prepare these valuable articles, 10 manas and 1 dade of silver and 2 seers of gold were used.⁸⁸

For measuring the foodgrains, the measures of capacity were khanduga, kolaga and padi. 20 kolagas or 50 seers went to make up 1 khanduga. Padi was equal to half a seer. For instance, in a copy of a nirūpa dated Saka 1745 (A.D.1823), there is a reference to khanduga, kolaga and padi.⁸⁹ While assessing the sowing capacity of a land, the measures of capacity like khanduga, kolga and padi were applied. For

example, a copy of a land-grant dated Saka 1574 (A.D.1652), while describing the categories of land worth the total revenue value of 12 varahas states 37 $\frac{1}{2}$ (37½) khandugas of paddy, 750 areca plants and a house with a site. This land in Vidyaranyapura was granted by Sri Satchidānanda Bhāratī I to a person named Devaru Bhatta.⁹⁰

The above mentioned measures of capacity continued to exist even during the post-Independence period when they were all substituted by the present metric system.

Thus the foregoing account pertaining to the acquisition of property by the Samsthāna, sources of income and items of expenditure, land transactions, occupations, coinage, prices, weights and measures etc., indicate the general economic conditions that prevailed in the Samsthāna, through the ages. In general, the economic condition of the people of the Samsthāna was satisfactory in ordinary times. The limited demands of the people could be met from the incomes of their respective occupations. However, under abnormal conditions the plight of the Matha as well as of the people in the Samsthāna was miserable. It was really unfortunate that sometimes the prosperity of the Samsthāna could not be maintained owing to the raids of the marauders like the Kalasa and the Marāṭha contingents.

Notes and References

1. See Chapters relating to Srīṅgēri's relations with various secular heads.
2. Kd. 1, Nos. 2, 3 and 42; Kd. 2, No.12; Kd. 3, No.17; Kd. 32, No.50.
3. Kd. 3, No.17.
4. Ibid.
5. Kd. 36, No.122.
6. Kd. 1, No.35; Kd. 3, Nos. 31, 42, 48 and 52; Kd. 28, No.30; - Kd. 36, No.113; Kd. 116, Nos. 97-103.
7. Kd. 1, No.35.
8. Kd. 3, Nos. 42 and 48.
9. Ibid., No.42.
10. Kd. 36, No.113.
11. It appears that the Matha had control over property owned by its disciples.
12. Kd. 36, No.113.
13. Kd. 66, No.25.
14. Kd. 32, No.23.
15. Kd. 1, No.29; Kd. 3, No.57; Kd. 9, No.61; Kd. 57, No.21; Kd. 77, No.12, etc.
16. Kd. 3, No.57.
17. Kd. 77, No.12.

18. Kd. 3, No.3; Sg.R., 125; Kd. 10, No.64;
Kd. 12, Nos. 12 and 66; Kd. 37, Nos. 22 and 72;
Kd. 137, No.32; Kd. 183, Nos. 3 and 5; Kd. 201,
No.8 etc.
19. Kadatas pertaining to transactions in sandal-wood
mostly belonging to the reign of Krisṇarāja Wodeyar
III^{~~reign~~}, make this point clear.
20. Kd. 137, No.32.
21. Kd. 12, No.12.
22. Ibid., No.66.
23. Kd. 3, No.3; Sg.R., 125.
24. Kd. 10, No.64.
25. Kd. 104, No.49.
26. A Kannada record, No.A. 74, in the personal possession
of His Holiness, Sri Abhinava Vidyā Tīrtha.
27. Kd. 36, No.9.
28. Kd. 65, No.10; Kd. 66, No.129.
29. Kd. 12, No.57; Kd. 28, No.21.
30. Kd. 12, No.150.
31. Ibid., No.146; Kd. 28, No.64.
32. For details, see the earlier chapters - Srīngēri and
the various secular heads.
33. Kd. 28, No.22; Kd. 34, No.67; Kd. 37, No.19.
34. Kd. 1, No.41; Kd. 3, No.14; Kd. 82, No.27.
35. Kd. 82, No.27.

36. Kd. 3, No.53; Kd. 8, Nos. 18 and 30; Kd. 32, No.46; Kd. 75, No.22 etc.
37. Kd. 108, No.31; Sg.R., 144.
38. Kd. 32, No.46.
39. Kd. 77, No.14.
40. Kd. 1, Nos. 34 and 36.
41. For details see, K.N.Chitnis, Keladi Polity (KP), pp. 132-133.
42. Kd. 3, No.45.
43. Ibid., No.44.
44. Kd. 10, No.24; Kd. 28, No.35; Kd. 29, No.16; Kd. 37, No.28; etc.
45. Kd. 29, No.16.
46. Kd. 28, No.12.
47. Kd. (Accts), No.176.
48. Kd. 37, No.28.
49. See Chapter, Religious Conditions, in the present thesis.
50. Kd. (Accts), 26, pp. 14-18.
51. Ibid., pp. 33-35.
52. Kd. 25, No.23; Kd. 45, No.82 and 135; Kd. 122, No.55; Kd. 147, No.26.
53. Kd. 51, No.51.
54. Kd. 82, No.27.
55. Kd. 132, No.69.
56. Kd. (Accts), 125, pp. 35-64.

57. Ibid., 26.
58. Ibid.
59. Ibid.. In the glossary, I have tried to explain the meaning of as many terms as possible.
60. Ibid., pp. 205-228.
61. Ibid., 212.
62. Kd. 1, No.2.
63. Kd. 32, No.13.
64. Ibid., No.50.
65. Kd. 12, No.11.
66. Kd. 37, No.21.
67. Kd. 21, No.72.
68. Sg.R., 5.
69. A copper plate grant, ARMAD., 1916, p.65.
70. Kd. 122, No.51.
71. Kd. 1, Nos. 34 and 36; Kd. 132, No.50.
72. Kd. 132, No.50.
73. Kd. 3, No.45.
74. Chitnis, K.P., p.196.
75. Ibid., p.199.
76. Ibid.
77. Kd. 37, No.21.
78. Kd. 36, No.117.
79. Kd. 3, No.24.

80. Kd. 8, No.18.
81. Kd. 28, No.22.
82. Kd. 34, No.66.
83. Kd. 81, No.44.
84. Kd. 1, No.2.
85. Ibid., No.34.
86. Kd. 9, No.58.
87. Kd. 45, No.112.
88. Kd. 12, No.57; Kd. 28, No.21; Kd. 37, No.8.
89. Kd. 21, No.72.
90. Kd. 32, No.50.



CHAPTER XSocial Conditions

Besides shedding light on the political, administrative, religious and economic conditions in the recent past in the Śringēri Samsthāna, the kadatas also tell us about the social conditions then prevalent. However, the information with regard to this subject is comparatively meagre. Though the Samsthāna was a stronghold of Brāhmānism, the Gurus followed a tolerant policy towards other castes and communities. Under the benevolent canopy of the Samsthāna were sheltered not only Brāhmins, Kṣatriyas, Vaisyas and Sūdras but also Muslims. A few facts pertaining to the social conditions as revealed through the kadatas may be mentioned here.

The caste system

The Hindus of the Samsthāna inherited the caste system, as did the Hindus elsewhere in India, from ancient times. Of course, it had incorporated a number of changes suiting the times. In the absence of statistical records it is difficult to give the total number of population in the Samsthāna during those days castewise or sexwise.

a) Brāhmaṇas

Whether Brāhmaṇas were in the majority or not, they occupied an important and influential position in the society. Most of them, true to their traditions, were engaged in religious and educational activities. By and large they commanded respect from all the castes and communities. The Pīṭha that spread the doctrine of advaita, naturally attracted those Brāhmaṇas who followed that faith. Brāhmaṇas were in key positions. For instance, they were appointed as pārupatyagārs, archakas, bokkastas, etc. The kadatas refer to Venkaṭāchala Śāstri¹ and Biṣṭhaya Śāstri,² the pārupatyagārs and Subba Bhatta³ a treasurer. The galaxy of the asthāna vidvāns consisted of Brāhmaṇas who promoted the study of religious knowledge.

The Brāhmaṇas resided in a separate colony called agrahāra. They were granted lands for their maintenance. For instance, in A.D. 1389, Harihara II, granted lands (vrittis) in Kikkunda (in Śantalige-nādu) to the Brāhmaṇas of the agrahāra in Śringēri.⁴

Much later, in Vijaya Samvatsara (A.D. 1653-54),⁵ Sivappa Nāyaka of Keladi, reasserted the rights of the Brāhmaṇas of the Śringēri agrahāra, to be in possession of

vrittis granted by Hariharamahārāya.

The Gurus also granted svāstyā (land ^{in possess} exempt from tax) and houses to the Brāhmaṇins. In Śaka 1754 (A.D. 1832),⁶ Sri Narasimha Bhārati VIII, granted svāstyā worth 9 gadyānas in the village Hosakoppa and also a house in a site on the western line of the royal street (rājabīdi) in Śringēri to a person named Sāma Bhaṭṭa of Dalavi agrahāra.

On some important occasions, Brāhmaṇins were supplied with provisions such as rice, milk and jaggery. For instance, on the occasion of a parjanya (A.D. 1758), performed at the shrine of Sri Mallikārjuna, Brāhmaṇins were supplied with provisions for their Svayampāka (cooking by self).⁷

On festival occasions, Brāhmaṇins were given daksine (presents given to Brāhmaṇins). A letter (A.D. 1758) from Bidarūru to the Matha refers to the daksine to be given to Brāhmaṇins on the occasion of a parjanya that was to be conducted at the holy feet of Sri Mallikārjuna.

Thus the majority of Brāhmaṇins possessed of small vrittis (landed property) and houses, were self-sufficient though not rich. Because of their austere life and scholarship, they commanded great respect in society.

b) Kṣatriyas

The kadatas also speak of the Kṣatriyas.⁸ In Śaka 1555 (A.D. 1633),⁹ the Budhivantas of Kumāra varga (a class among the Kṣatriyas) submitted a binnavattale to Śri Narasimha Bhāratī¹⁰ of the Śringēri Matha. From this, it appears that as they had no Guru, they came to Śringēri and requested His Holiness to accept them as his disciples. The Guru was kind enough to accept them as such and asked them to render regular service to the Matha. Accordingly, these Kṣatriyas fulfilled the conditions.

Another binnavattale¹¹ (A.D. 1633), submitted by the Kṣatriyas of Bārakūru, Mangalore, Banavāsi, Gersoppa, Chandāvara, Midche, Svādi, Bilgi and Keladi, to Śri Śāṅkara Bhāratī,¹² the disciple of Śri Narasimha Bhāratī of Śringēri, tells us that there was a tussle between the Koñkanigas and the Sērogārs (a class among the Kṣatriyas) with regard to the eligibility of the Sērogārs to wear the holy thread (janivāra). The matter was brought before Bhadrappa Nayaka of Keladi, the ruler of these people. As the matter was a religious one, the Nayaka asked the Sērogārs to approach the Śringēri Guru for the final settlement. Accordingly, they visited Śringēri and requested the Guru to permit them to wear the janivāra. They offered worship

to the deities of Sringeri and remitted kānikē to the Matha and obviously secured the right to wear the sacred thread, though somehow its mention is not to be found in the document in question.

c) Vaisyas

A binnavattale,¹³ belonging to Saka 1751 (A.D. 1829), makes a reference to the Settys of the Vaisya community from Ankola (N.K.). It is understood that Hari Setty, Patnā Setty, Venkatesa Setty, Gōvinda Setty, Kurma Setty, Honnappa Setty, Anda Setty, and others visited Srīngēri and promised the Guru (Sri Narasimha Bhāratī VIII), to offer agratāmbūla and to remit charana-kānikē, prāyaschitta-kānikē etc., to the Matha's agent, in charge of āchāra-vichāra in Ankola.

In Saka 1710 (A.D. 1788),¹⁴ the Settys, who were merchants of Dānivāsa and Kūduvalli, promised to remit a part of their profit derived from their trade in areca, pepper and cardamom, to the Matha for the conduct of dīpārādhane (illumination).

A rahadari,¹⁵ dated, 1st December, 1813, issued by Krishnarāja Wodeyar III, to the amildārs and killedārs, refers to Settys, who were merchants (Setty vartakaru),

requiring them to receive His Holiness (Sri Satchidānanda Bhāratī III), with warmth, at their respective places. The Guru was to go on a pilgrimage to Gōdāvari.

d) Other communities

A few kadatas refer to the communities other than those mentioned above. For instance, on 26th January 1828, Krishnarāja Wodeyar III, issued a nirūpa¹⁶ to the amildārs and killedārs of his kingdom, asking them to accord a warm reception to His Holiness (Narasimha Bhāratī VIII). It is understood from the nirūpa that the Guru who was to visit Mysore, was to be accompanied by 350 Brāhmīns, 200 Sūdras, 4 palanquins, 4 elephants, 20 horses, 40 tattus or ponies, 100 bullocks, 60 Bōyis¹⁷ or palanquin bearers.

It appears that there were communities, which were lower in social status who were doing menial jobs in the Samsthāna for which they were paid. For instance, a kadata¹⁸ pertaining to menial service, refers to a payment to Nanja, the son of Chinnabasava and Vīra, the son of Rudra.

There were parichārakas or servants whose main duty was to maintain cleanliness in the Matha. On festival occasions, they were also given rice, greengram, jaggery and milk for Svayampāka.¹⁹

There were goldsmiths and oilmillers. For example, Timmappa, a goldsmith, took a rented house from Keñchaya, an oilmiller²⁰ (gāniga). Barbers, washermen, shepherds and vālekars are also referred to in the kadatas²¹ about whom the information is practically nil.

Tolerant policy

The Gurus of the Sringēri Matha were tolerant in their policy towards the people of different castes and communities. They wanted the people of the Samsthāna as a whole to be prosperous and happy. They granted lands not only to Brāhmins but to the other communities also. For instance, as noticed earlier, in Saka 1737 (A.D. 1815),²² Sri Abhinava Satchidānanda Bhāratī II, granted the gaudike of the Mandali village (in Harakeri māgane) to a Muslim named Allibi the son of Yyakobi of Pālyā.

It is understood that some Muslims were doing contract business in sandalwood. For instance, in Saka 1756, Jaya samvatsara (A.D. 1834),²³ Sābusāyib of Yedehalli, submitted a binnavattale to the Matha pertaining to the contract of sandalwood work.

The Gurus desired that the income of the Matha should be of use to the people of all Dharmas. From Sivappa

Nayaka's letter (A.D. 1653-54)²⁴ addressed to Sri Sat-chidānanda Bhāratī I, it is understood that the Guru wanted Sivappa Nayaka to make the income of the Matha useful for the people of all Dharmas and pass laws to that effect. Accordingly, the Nayaka promised to make the necessary arrangements.

Position of women in society

Much is not known from the kadatas about the position of women in society. Women of the higher castes do not seem to have taken active part in social and cultural activities. Perhaps they were content with their domestic routine. But during festivals they were quite active. The Goddess Sāradā being the presiding deity in Śringēri, naturally women in large numbers visited the place and offered worship.

With regard to the women of other castes, we can gather a little more information. They were appointed to do various odd jobs.²⁵

Poor and helpless women of all castes who presented themselves before the chāvadi, were taken care of by the Matha. Such persons and, in certain cases, fallen women were either employed in the Matha to do menial service or sold

out to certain persons who also employed such women to work in their gardens. The kadatas²⁶ make it clear that orphan women were handed over to the pārupatyagāra at the chāvadi. For instance, in Bahudānya Samvatsara (A.D. 1818), Venkatachala Sāstri, the pārupatyagāra of the Matha, sold Pani, a widow of Mañja, who had come to the chāvadi, for 3 varahas, to a person named Ahōbala Sōmayāji.

Similarly, Narasi Bhatta, the pārupatyagāra of the Matha, sold a widow named Gōdi, for 12 varahas to Chintāmani Bhatta, the brother of the widow.²⁷ Perhaps Chintāmani Bhatta wanted his helpless sister to be in his own house rather than be wandering from door to door.

Some records²⁸ in the kadatas refer to cases of fallen women. In such instances, an inquest of the women was held in the chāvadi; and her statement was recorded, perhaps with the intention of punishing the person who offended her.

An important social measure that the Mysore Government took was, the passing of the orders in A.D. 1826, to amils and killedārs, asking them to hand over the fallen women of the families of its disciples to the Matha and obtain receipts.²⁹ Such fallen women were handed over to the

Matha to be reclaimed and reformed so that they might lead decent lives thenceforth.

On 8th July 183⁶, Timmappayya, the faujdar of Nagar, issued orders to the amils and killedārs, in accordance with the order passed by Commissioner Brigg, to keep a watch on such women who disregarded the rules of their respective castes. The cases of such women were decided by the Matha. But without prior permission of the Government, neither the Matha's authorities nor the Government officials were allowed to sell or purchase such women.³⁰

A careful study of the documents pertaining to the cases of fallen women would lead us to infer that such women were looked down upon. It was considered a sin on the part of a woman to lose her chastity.

The Holeyas (untouchables) who served the rest of the society were also sold and purchased.³¹ They were employed perhaps to do the menial jobs in the Samsthāna.

9. The unsocial elements ~~and their~~

Today we find a lot of unsocial elements in our midst. But even in the past there were thieves and

scoundrels, though their number was perhaps comparatively small.

The binnavattalēs³² submitted by Narasimha Bhatṭa and Sūri Bhatṭa respectively to the Matha tell us that a person named Aremahādeva Bhatṭa had gone out of his house on some mission to a far off place. On the same night, thieves entered his house and took away his belongings. From another binnavattale,³³ it is learnt that the thieves were found out; but a person named Gōdāvari Veñku Bhatṭa stood a surety for them.

There were cheats who thrived by deceiving the Matha and the people. A nirūpa (A.D. 1782)³⁴ issued by Tipu Sultan to killedārs and pārupatyagārs, tells us that there were deceitful people who lived by styling themselves as the representatives of the Srīngēri Matha and collecting kānike from the people. The Sultan ordered his officials to find out such cheats and punish them. The officers were further ordered to assist the real representatives of the Matha in collecting their usual kānikes.

The Matha and its disciples

A number of kadatas in the Matha illustrate the cordial relations that existed between the Matha and its disciples

since its inception. Among its disciples were kings and chieftains rich and the poor of different castes and creeds. We have seen in the earlier chapters that many rulers of the various dynasties considered themselves as the disciples of the Śringēri Gurus. For instance, Krisnarāja Wodeyar III, calls himself the "Charanasevaka"³⁵ of the Śringēri Svāmi and requests the Guru to bless him and send srimukha, phala and mantrāksate.

Besides kings, there were a number of important persons who declared themselves as the disciples of the Gurus. For instance, Lingā Sāstri, the purōhita of the Mysore palace, in a letter³⁶ (A.D. 1818) addressed to Sri Narasimha Bhāratī VIII, styles himself as the latter's "atyanta priya sisya (dearest disciple).

Achāra-vichāra

The Matha from the beginning took keen interest in its disciples who lived within and outside the Samsthāna. To curb irreligious and unsocial acts by the disciples and to propagate Dharma, the Matha appointed Dharmādhikaris and Dharmaprachārakas who toured the length and breadth of the country and made enquiries into the conduct of its disciples. In case such acts were committed by

any, the Dharmādhikāris issued instructions for suitable prayaschittam to the offender. The Dharmādhikāris issued proper instructions in cases of disputes among the disciples of the different Hindu communities. Several binnavattales³⁷ in the kadatas pertaining to āchāra-vichāra, tell us of the Matha's control over its disciples.

The Matha was allowed to punish both male and female disciples who misbehaved. For instance, the Sirastedārs and Senubovas in the Nagar taluk were instructed by the Asaf's office, not to obstruct the Matha in punishing its male and female disciples who committed offences.³⁸

People were required to follow their own Jāti-Dharma (rules of the caste) failing which they were punished. For instance, Divān Pūrnaiya issued a nirūpa³⁹ (A.D. 1807) to the killedārs and amildārs of Mysore, Tāyūru, Hādāna-halli, Elandūru etc. ordering them to prevent the people of the Māraka community (also called Hale-Karnātigas) from pretending to be Brāhmīns. The Mārakas who disobeyed the order were put under arrest.

In A.D. 1779-80, Navab Hyder Ali Khan issued a nirūpa⁴⁰ to killedārs and pārupatyagārs ordering them to issue permits to the agents of the Śringēri Matha allowing

them to enjoy their time-honoured privileges like Sri-Charana-kānike, agratāmbūla etc. They were not to be prevented from making an enquiry into the matters of āchāra-vichāra of their disciples. Similarly, on 5th September 1832, a nirūpa⁴¹ was issued by the British Commissioner of Mysore to the amils, ordering them not to prevent the agents of the Matha from conducting inquiries over the āchāra-vichāra of the disciples belong to different Varnāśramas and from collecting charana-kānike, mūlānaksatra-kānike, agratāmbūla, dīpārādhane-kānike, prāyashchitta-kānike etc. from them.

The above cited instances clearly indicate that the Matha had full control over the religious and social life of the disciples wherever they might have lived. A number of religious and social factors which governed the lives of the people, also helped to bring about social harmony in the Sringēri Samsthāna.

Excommunication (Bahiskāra)

The Guru excommunicated such disciples who disregarded their respective caste-customs. A few documents⁴² refer to the excommunication of a person named Narahari Sastri, who did not agree to carry out the duties prescribed

in the Dharma-Sastras. In spite of his excommunication by Sri Narasimha Bharati VIII, it appears that Narahari Sastrī was invited by Anantayya, the amil of Chikkaballapur, to attend the upanayana of his son. Narahari Sastrī did so and received phala (fruits) and tambūla and blessed the yatu (boy) which was not expected of him. The incident was brought to the notice of Krishnarāja Wodeyar III, who ordered the amil to give up the cause of Narahari Sastrī, till the reinstating order came from the Guru.⁴³

It is understood from a nirupa⁴⁴ (8th June 1828), issued by Krishnarāja Wodeyar III, to Channayya, the amildār of Koppa, that even barbers and washermen were informed of the excommunication of Narahari Sastrī, and they were not to render their services to the excommunicated person.

Thus the Guru's power was so great that he could excommunicate a person. The excommunicated person had no place in society. If anybody maintained contacts with an excommunicated person, he was warned by the Government not to do so thereafter. The excommunicated person had only two alternatives before him; either he had to repent and beg His Holiness to forgive him or to run away from the country.

The adherence to the caste system, the tolerant policy of the Gurus, the position of the women, the presence of the unsocial elements, and the Matha's strict relationship with its disciples are a few of the insights that we get about the general social conditions that prevailed from 17th to 19th century in the Sringēri Samsthāna.

Notes and References

1. Kd. 2, No.18; Kd. 28, No.6.
2. Kd. 8, No.6; Kd. 10, No.61; Kd. 21, Nos. 32 and 69.
3. Kd. 65, No.10.
4. Sg.R., 5.
5. Kd. 173, No.26; Sg.R., 12.
6. Kd. 36, No.113.
7. Kd. 45, No.116.
8. Kd. 53, No.20; Kd. 108, No.18.
9. Kd. 108, No.18.
10. According to the "Jagadguru Parampara" as recorded in Sringēri Souvenir, p.157, in Saka 1555 (A.D.1633), Śrī Satchidānanda Bhāratī I (A.D. 1622-63) was the pontiff whose immediate predecessor was of course, Śrī Abhinava Narasimha Bhāratī I (A.D. 1599 - A.D. 1622) and successor Śrī Narasimha Bhāratī VI (A.D. 1663 - A.D. 1705).

Thus the binnavattale creates doubts with regard to the dates of the Sringēri Jagadgurus.

11. Kd. 53, No.20.
12. According to the Guru parampara list given in Sringēri Souvenir, p.157, in Saka 1555 (A.D. 1633), Śrī Satchidānanda Bhāratī I (A.D. 1622 - A.D. 1663), the disciple of Śrī Abhinava Narasimha Bhāratī I (A.D. 1599 - A.D. 1622), was the pontiff of the Sringēri Matha. Hence, in that year there was neither Narasimha

Bharati nor Sankara Bharati. Moreover, the date mentioned in the binnavattale does not correspond with the reign of Bhadrappa Nayaka (A.D. 1661 - A.D. 1663), In A.D. 1633, Virabhadra Nayaka (A.D. 1629 - A.D. 1645) was the ruler of Keladi.

Thus the binnavattale, neither with regard to date nor persons, agree with the established lineage of the Gurus and the Nayakas. However, only on these two grounds the subject matter of the binnavattale cannot be ignored.

13. Kd. 10, No.35.
14. Kd. 82, No.7.
15. Kd. 116, No.28.
16. Kd. 21, No.16; Sg.R., 132.
17. A class of people who are by profession palanquin-bearers and fishermen.
18. Kd. (Accts), 276, p.134.
19. Kd. 45, No.116.
20. Kd. 122, No.51.
21. Kd. 8, No.16; Kd. 10, No.29; Kd. 63, No.6.
22. Kd. 37, No.9.
23. Kd. 120, No.15.
24. Kd. 50, No.5.
25. Kd. (Accts), 276, p.134.
26. Kd. 13, No.18; Kd. 28, No.72; Kd. 42, No.34; Kd. 44, No.108; Kd. 122, No.8.
27. Kd. 42, No.34.

28. Kd. 30, No.6; Kd. 63, No.6; Kd. 176, p.104.
29. Sg.R., 129.
30. Kd. 73, No.4.
31. Kd. 122, No.8.
32. Kd. 120, Nos. 16 and 17.
33. Kd. 120, No.12.
34. Kd. 65, No.10; Kd. 66, No.129.
35. Kd. 91, No.6.
36. Kd. 12, No.150.
37. Kd. 10, No.36; Kd. 12, No.21; Kd. 21, No.56;
Kd. 36 Nos. 9 and 126; Kd. 45, Nos. 11, 86 and 161;
Kd. 50, No.10; Kd. 70, No.97; Kd. 81, No.22;
Kd. 91, No.8; Kd. 116, No.3; Kd. 122, No.45; Kd. 126,
Nos. 10 and 18; see "āchāra-vichāra" under
Administration, in the thesis.
38. Kd. 129, No.59.
39. Kd. 126, No.10.
40. Kd. 70, No.97.
41. Kd. 91, No.8.
42. Kd. 10, Nos. 28, 29 and 30.
43. Kd. 10, No.28.
44. Ibid. No.29.

Appendix I

Literary Contributions of the Sringeri Gurus

Right from Ādi Sankara to Śrī Abhinava Vidyā Tīrtha, the Sringeri Gurus have contributed much to Sanskrit literature. The literary works of these Gurus and their disciples are on different subjects and in different forms. As the present thesis does not cover the history of the Sringeri Matha from its earliest period to the foundation of the Vijayanagara (A.D. 1336), the contributions of the pontiffs of the Matha during that period are not mentioned here.

We have seen in the earlier chapter (Sringeri and Vijayanagara) that during the 14th century, the Sringeri Pitha was adorned by eminent Gurus like Śrī Vidyā Tīrtha, Śrī Bhāratī Tīrtha and Śrī Vidyāranya.

Śrī Bhāratī Tīrtha wrote Adhikarnaratnamālā also called Vaiyāsikaratnamālā, a standard work of considerable value to advaita dialectics. Fañchadasi, an important work on advaita, is believed to be the joint work of Śrī Bhāratī Tīrtha and Śrī Vidyāranya.

Sri Vidyāranya wrote bhāsyas on the four Vedas and the Upanisads. He is also credited with Jivanmuktiviveka, Anubhūtiprakāśika, Pañchakōśavichāra, Brahmavidāśīrvāla Paddhati, Mahāvākyavivarana, Brihadā�anyakā-Vārtikasāra, Vāksudhā, Vivarna-Pramēya-Saṅgraha, Aitarēya-Upanisad-dīpika, Nrisimhataapani, Upanisad-dīpika, Parāśaramādhavīya, Devi-Aparādha-stotrā and others.

Six centuries have rolled by since the passing away of Vidyāranya, but his scholarly works still stand head and shoulder above the rest of the advaita granthas so as to remind us of the greatness and scholarship of that great sage.

Sri Purvṣottama Bhāratī II (A.D. 1479 - A.D. 1517) 19th in the line appears to have been himself a great scholar and also a patron of scholars. The following line of a verse from Guruvaṁśakāvya substantiates the above view - "vidusām pōsane saktaha suprabandhānakārayat".¹

Sri Abhinava Narasimha Bhāratī I (A.D. 1599 - A.D. 1622) 24th in the line, wrote Sivagītabhāṣya. His disciple and successor Sri Satchidānanda Bhāratī I (A.D. 1622 - A.D. 1663), wrote Gurustuti-Sataka, Rāmachandramahōdaya, Mīnāksi-sataka, etc.

It is well-known that during the pontificate of Sri Satchidānanda Bhāratī II (A.D. 1705 - A.D. 1741) (27th in the line), Guruvāmsākāvya was composed by Kāsi-Lakṣmāṇa Śāstri.

In the modern times Sri Satchidānanda Siva-Abhinava Narasimha Bhāratī (A.D. 1879 - A.D. 1912), extended his grace to people of all castes and communities, the Hindus, the Muslims and the Christians alike. Being a great Sanskrit scholar, he had mastered the intricacies of the Vedānta philosophy. He conveyed the great truths of religion to his devotees. His spiritual power gave relief to troubled souls.

Sri Chandrasēkhara Bhāratī III (A.D. 1912 - A.D. 1954), the predecessor of the present Senior Guru, wrote a commentary on Vivēkachūḍāmani. His work stands as a symbol of unchallengeable scholarship. The Guru's preachings are published in a number of magazines.²

Sri Chandrasēkhara Bhāratī III was also a great spiritual leader. He focussed the attention of the people on the significance of Dharma as well as the sublime truths of advaita. The liberalism and the universal approach of this Guru can be well understood from his own expressions - "The path of Dharma is broad enough for all of us to travel

along, each according to the Dharma prescribed for him; when we advanced far enough on this long and arduous road and are on the threshold of the final goal, it will be time enough to consider the true nature of the Absolute Being."³

Sri Chandrasekhara Bhārati asked the people to follow the path of Sreyas leading to enlightenment. The four points that he stressed in accordance with the Upanisadic texts, for the realisation of the Brahman were, Sraddha (Faith), Shakti (Devotion), Dhyāna (Meditation) and Yoga (Reasoned and reverent enquiry). His Holiness taught that Sraddha (Faith) and Dharma (Righteous conduct) are necessary to lead a successful life. The advaita as explained by him - "Advaita postulates the oneness of Nirguna Brahman and Saguna Brahman and says that Brahman is the only Reality and that Maya is the cause of the diversity of things and souls. Maya is the Sakti of Brahman and has independent existence. In the realm of absolute truth Brahman alone exists and Maya does not exist. The seeming reality of Maya rests in Brahman."⁴

The library of the Matha

It appears from the beginning, the Matha maintained a library of its own; and it was then called the Sarasvati



Bhandāra. The library must have expanded after 9th century when it came to possess the works of the Āchāryas and other scholars. The very fact that during the pontificate of Sri Narasimha Sharatī I (A.D. 1389 - A.D. 1408), Purāṇika Kavi Krishna Bhatta of Śringēri, was appointed as an officer to attend to the manuscripts, and preserve them properly, indicates the expansion of the Srimatha's library. Further, Krishna Bhatta was granted land in the village of Sivavuri on August 24, 1406, according to the wish of the Guru, by Goveya Bachappa, Administrator of Bārakūr, under the Vijayanagara Emperor Bukka II.⁵

From 15th century onwards the library acquired Kāvyas, music compositions and Prakaranas on Vedānta.⁶

The importance and usefulness of the Matha's library is understood from the following few instances. In A.D. 1810, Purnaiya, the Regent of Mysore borrowed the manuscripts of Rig-Bhāṣya from the Matha's library and returned them after making copies.⁷ In A.D. 1815 Krishnarāja Wodeyar III borrowed some authentic editions of works on Astronomy, Medicine and Dharma-Śāstras and compared them with those in the Palace library.⁸

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4. K.S.Ramaswamy Sastri, "The Gospel of His Holiness Jagadguru Sri Chandrasekhara Bharati," SS, 1963, p.38.
5. K.V.Subbaratnam, "The Educational and Cultural Activities", Sringeri Vignettes, Srirangam, 1968, p. 60.
6. Ibid.
7. ARMAD., 1916, p.77.
8. Ibid., p.82.

Appendix 2Temples, holy places etc., in and around Sringeri

1. Śāradā temple.
2. Śaṅkara Bhagavatpāda temple.
3. Surēśvarāchārya temple.
4. Vidyāśaṅkara temple.
5. Janāradana temple.
6. Samādhis of ancient Gurus.
7. Vageeswari, Vidyāranya temple.
8. Ugra-Narasimha-Bhāratī temple.
9. Kōdandarāma Svāmi temple.
10. Śringēri Brahma temple.
11. Sadvidyā Sañjīvini Pāṭhasālā.
12. Sarasvatī pustaka bhandara.
13. Chandramaulīśvara thotty.
14. Tungā snāna-ghāta.
15. Matsya samūha. (In the river Tungā, near Snāna-ghāta).
16. Kappe Śaṅkara mantapa.
17. Chaturmūrti Vidyēśvara temple.
18. Narasimhavana.
19. Satchidānanda Vilāsa (Āśrama of the Guru).

20. Narasimha Bhāratī temple.
21. Chandrasekharā Bhāratī svāmi temple.
22. Gosāla of Srimatha.
23. Mallikārjuna Svāmi temple.
24. Kālabhairava temple (East) } Temples in the
25. Durgāmbā temple (South) } four corners of
26. Kere Añjanēya Svāmi temple (West) } Sringēri Kṣetra
27. Kālikāmbā temples (North) } established by Ādi
28. Risyasringapura (Kigga)
29. Risyasringēśvara temple (six miles away to west
of Sringēri).

Appendix 3

Muhūrta-kundali, pertaining to the installation ceremony of Sri Abhinava Satchidānanda Bhāratī Svāmi I (A.D. 1741 - A.D. 1767).

Āśāda Su. 6, Durmati Sam. (8th June 1741)

				Rāhu 9
'	-	'	-	Shukra 10
'		'		Guru 3
'		'		Ravi 9
'		'		Budha 11
Sri Abhinava Satchidānanda Bhāratī I.				Shani 9
				Lagna 2
	-			Chandra 6
				Mañgala 4
Kēthu 3	-	'	-	-

(Kd. 20, No.82)

The scholar who fixed the muhūrta was Yallappa Sāṅkara-nārāyaṇa Jōis. This horoscope is an example of the highest order of learning of the pandit in Astrology, especially in Muhūrta or Electional Astrology. Extraordinary results for Rājasanyāsa, attainment of Mōksha etc., are revealed through this horoscope.

The preparation of the horoscope and its readings are given by Prof.U.S.Hegde (Karnatak Science College,Dharwar).

Appendix 4Genealogy and the reign periods of the Śringēri Jagadgurus

		<u>A.D.</u>	<u>A.D.</u>
1.	Sri Ādi Śaṅkarāchārya	788 - 820 (life)	
2.	" Sureśvarāchārya	From 820 to	
3.	" Nityabodhaghānāchārya	the commence-	
4.	" Jñānaghānāchārya	ment of Vidyā	
5.	" Jñānottamāchārya	Śaṅkara Tīrtha's	
6.	" Jñānagiri Āchārya	accession, dates	
7.	" Simhagiri Āchārya	cannot be fixed.	
8.	" Īśvara Tīrtha		
9.	" Narasiṁha Tīrtha		
10.	" Vidyā Śaṅkara Tīrtha	- 1356	
11.	" Bhāratī Krisna Tīrtha	1356 - 1380	
12.	" Vidyāranya	1380 - 1386	
13.	" Chandrasekhara Bhāratī I	1386 - 1389	
14.	" Narasiṁha Bhāratī I	1389 - 1408	
15.	" Purusottama Bhāratī I	1408 - 1448	
16.	" Śaṅkarānanda Bhāratī	1448 - 1454	
17.	" Chandrasekhara Bhāratī II	1454 - 1464	
18.	" Narasiṁha Bhāratī II	1464 - 1479	
19.	" Purusottama Bhāratī II	1479 - 1517	
20.	" Rāmachandra Bhāratī	1517 - 1560	

21.	Sri Narasimha Bhāratī III	1560 - 1573
22.	" Narasimha Bhāratī IV	1573 - 1576
23.	" Narasimha Bhāratī V	1576 - 1599
24.	" Abhinava Narasimha Bhāratī I	1599 - 1622
25.	" Satchidānanda Bhāratī I	1622 - 1663
26.	" Narasimha Bhāratī VI	1663 - 1705
27.	" Satchidānanda Bhāratī II	1705 - 1741
28.	" Abhinava Satchidānanda Bhāratī I	1741 - 1767
29.	" Narasimha Bhāratī VII	1767 - 1770
30.	" Satchidānanda Bhāratī III	1770 - 1814
31.	" Abhinava Satchidānanda Bhāratī II	1814 - 1817
32.	" Narasimha Bhāratī VIII	1817 - 1879
33.	" Satchidānanda Śiva Abhinava Narasimha Bhāratī	1879 - 1912
34.	" Chandrasēkhara Bhāratī III	1912 - 1954
35.	" Abhinava Vidyā Tīrtha	1954 -

The genealogy and the reign periods of the Jagadgurus are based on the information gathered from the following sources, which, however, in certain cases do not agree with each other.

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GlossaryA

Abhaya-mudrā : The pose of hands indicating protection from fear.

Abhisēka : Purifying an idol with ablutions.

Āchāra-vichāra : Lit. Conduct and thought; Ceremonial observances.

Adda : A weight representing the eighteenth portion of a varaha; Seven duddus; Two annas and four pies.

Adda-pallakki : Palanquin carried cross-ways.

Adhika : Additional; Secondary.

Adhisthāna : Tomb.

Ādhyātmikā vidyā : Spiritual education.

Advaita : The doctrine of one unique power; The doctrine of the identity of the human soul and the divine essence, or of the Brahma and the universe; Pantheism.

Āgata-pratyāgata : Lit. Arrived and returned; The term is used in the kadatas to denote the exchange of lands.

Agrahāra : Village or land assigned to Brāhmīns for their maintenance.

<u>Agrapūja</u>	: The first or the highest mark or act of reverence.
<u>Agratāmbula</u>	: The first present of betel-leaf, etc. made at an assembly, as a mark of the highest respect.
<u>Ahavana</u>	: Sacrifice.
<u>Ajñāna</u>	: Ignorance.
<u>Ājyadāna</u>	: Ghee given in charity.
<u>Aksayatadige</u>	: The third day of the bright fortnight of Vaisākha.
<u>Amildār</u>	: Revenue collector.
<u>Āmnāya</u>	: Sacred tradition; The <u>Veda</u> .
<u>Amritapadi</u>	: Gift usually in the form of rice made for the daily offerings to a deity.
<u>Ananta-chaturdasi</u>	: The 14th day of the bright fortnight of Bhādrapada.
<u>Āradhane</u>	: Service; Worship.
<u>Archaka</u>	: A worshipper; A temple priest.
<u>Ardhamānya</u>	: Lands or villages partly exempt from rent.
<u>Āśirvāda-patrike</u>	: A letter of blessing.
<u>Āsthāna</u>	: An assembly.

B

<u>Bahiskāra</u>	: Excommunication.
<u>Bhāgavata</u>	: Follower of Viṣṇu.
<u>Bhandāra</u>	: Treasury office.
<u>Bhāṣya</u>	: A commentary in general.
<u>Bhōgyādhīpatra</u>	: Mortgage bond by which the lender assumes temporary use of the property mortgaged.
<u>Bhudāna</u>	: Donation of landed property.
<u>Binnavattale</u>	: A letter of respect.
<u>Bokkasta</u>	: A treasurer.
<u>Brahmajñāni</u>	: Seer who has attained the Supreme knowledge of the <u>Ātman</u> .
<u>Brahman</u>	: The soul of the universe.
<u>Budhivantas</u>	: Seems to have been used in the sense Agents or Officers, <u>ARMAD.</u> , 1916, p.62.

C

<u>Charādāya</u>	: The profit arising to government by the sale of unowned cattle.
<u>Charana-kāṇike</u>	: An offer of gift for the feet of <u>guru</u> .
<u>Chāturmāsyā</u>	: A period (from Asād Su. ^{of four months} <u>Purnimā</u> to Kārtika ^{Ekādaśi} Bhadrapada Su. ^{Ekādaśi} <u>Purnimā</u>) spent by <u>sanyāsīs</u> in seclusion.

<u>Chāvadi</u>	: A court; A village hall.
<u>Choukīdār</u>	: Watchman.
<u>D</u>	
<u>Dade</u>	: A weight of ten seers.
<u>Dafedār</u>	: A head of a party of police; A head of a number of peons.
<u>Daksine</u>	: Presents (money) or fees given to Brāhmaṇins.
<u>Daroga</u>	: The chief native officer in the departments of abkari, sandal, cattle and gardens.
<u>Darusana</u>	: <u>Guru</u> making his appearance before the devotees.
<u>Dēshpānde</u>	: An hereditary officer of a mahal; A registrar; The head revenue officer of a district.
<u>Devadiga</u>	: Attendant in temple.
<u>Dhānya-dāna</u>	: Grain that is given in charity.
<u>Dharmādhikāri</u>	: An agent of the <u>Matha</u> .
<u>Dharma-sādhana</u>	: The means for <u>Dharma</u> .
<u>Diparādhana-kānike</u>	: A gift pertaining to adoration that is performed with lamps.
<u>Dipastambha</u>	: A stone pillar in front of a temple to support lamps on festive occasions.

<u>Divān</u>	: The officer in charge of the revenue administration of <u>Jagir</u> .
<u>G</u>	
<u>Gadyāna</u>	: A weight about equal to a ruvvi or farthing.
<u>Gandha</u>	: Sandal.
<u>Gajāñkusa</u>	: An elephant driver's hook.
<u>Garbhagriha</u>	: The sanctuary or adytum of a temple.
<u>Gauda</u>	: The chief officer of a village; A title of honour among peasants.
<u>Gōdāna</u>	: The gift of a cow.
<u>Gōkalāstami</u>	: The 8th day of the dark fortnight of Srāvana. It is the birth day of Lord Krisna.
<u>Gōpura</u>	: A pyramidal tower over the gate of the encircling wall of a temple.
<u>Guru</u>	: A spiritual guide and preceptor; In the present thesis, both <u>āchārya</u> and <u>guru</u> refer to the head of the <u>Pītha</u> , who is the supreme teacher.
<u>Guttige</u>	: An exclusive right of sale or contract.
<u>H</u>	
<u>Haga</u>	: One <u>āne</u> two <u>kāsus</u> .
<u>Hana</u>	: Money; Four <u>ānes</u> and eight <u>kāsus</u> .
<u>Harivāna-Naivedya</u>	: A platefull of cooked rice offered to God.

<u>Hiranya</u>	: Gold.
<u>Hobali</u>	: A division of a taluk.
<u>Homa</u>	: Sacrifice.
<u>J</u>	
<u>Jagadguru</u>	: The <u>guru</u> of the world who is the well-wisher of the entire mankind.
<u>Jagir</u>	: An assignment by government of lands or revenues.
<u>Jamādar</u>	: The head of a body; A commander of a body of troops.
<u>Jāminu</u>	: Surety.
<u>Janmanakstra-santi</u>	: <u>Santi</u> performed on the day of birth star.
<u>Japa</u>	: Prayer.
<u>K</u>	
<u>Kadata</u>	: a book made of folded cloth which is covered with charcoal paste, on which accounts and memorandums are written with <u>balapa</u> or white soap-stone pencil.
<u>Kalasa</u>	: An ornamental piece of brass or gold fixed on the spires of temples.
<u>Kandāchāra</u>	: Service; The native militia; Police.
<u>Kandāya</u>	: Land tax or ground rent.
<u>Kānike</u>	: Due.
<u>Kantu</u>	: Instalment.
<u>Kāsu</u>	: The smallest copper coin.

<u>Kolaga</u>	: A measure of capacity.
<u>Krittikā</u> festival	: The full-moon day of Kārtika <u>māsa</u> .
<u>Kumbhābhiseṣka</u>	: Sprinkling water over a <u>kumbha</u> ; Consecration of temple.
<u>Kuruba</u>	: A man of the shepherd caste.
<u>L</u>	
<u>Lavana-dāna</u>	: Salt given in charity.
<u>Linga</u>	: It represents Siva (<u>Brahman</u> in the formless aspect) in whom the entire universe inheres.
<u>M</u>	
<u>Madhu-dāna</u>	: Honey given in charity.
<u>Mahānavami</u>	: A festival on the ninth day in the light half of the month Āsvīna, the Dasarā feast, the last of the nine days or nights dedicated to the worship of Goddess Durgā.
<u>Makara-torana</u>	: A <u>torana</u> of the form of a <u>makara</u> (a kind of sea-monster - crocodile) attached to two poles, which, in procession, as an emblem of distinction (<u>birudu</u>), is carried before idols, guru and kings.
<u>Malahānikarēsvara</u>	: Destroyer of the impurities of soul.



<u>Mana</u>	: A measure of capacity; A mound.
<u>Maniya</u>	: Superintendence of temples, <u>mathas</u> palaces, gardens, custom houses etc.
<u>Maniyagara</u>	: A man who holds any <u>maniya</u> office. (Local manager).
<u>Mantrāksate</u>	: <u>Aksate</u> consecrated through the recitation over it of <u>mantras</u> ; Unbroken rice mixed with turmeric powder.
<u>Matha</u>	: A monastery which is also a place of learning.
<u>Mūlānaksatra-</u> <u>kārike</u>	: <u>Kārike</u> offered on <u>Mūlānaksatra</u> in <u>Navarātri</u> .
<u>Muzrayi</u>	: Deductions from the public revenue for religious or charitable purposes; Allowances or grants to temples, <u>mathas</u> , <u>satras</u> etc.
<u>N</u>	
<u>Naga</u>	: An ornament; An article.
<u>Naivedya</u>	: Food offerings.
<u>Najar</u>	: A present to a superior; Presents made and received amongst people of rank when they visit.
<u>Nandādīpa</u>	: Perpetual lamp.

Narasimha Jayanti : Day of the bright fortnight of Vaisākha:
Lord Viṣṇu killed Hiranyakashipu in the
form of man-lion.

Navaranga : The hall in front of the sanctum.

Navarātre : Nine nights: an annual feast of nine
days in the seventh month, in honour of
Indra, Durgā or Viṣṇu, followed by the
Dasare or the tenth day.

Nirūpa : A written order; Command; A representa-
tion in writing.

P

Padi : An (extra) allowance in food (grain,
salt, vegetables and all that is required
to prepare a meal, also the fire-wood),
sometimes also in money to servants;
Daily allowance to a temple.

Padmakōsa : (a lotus) The pericarp of a lotus;
kōsa is a case.

Paduke : A wooden shoe worn by guru and worshipp-
ed by devotees.

Pālegār : A feudal chieftain.

Panaka : A drink; Beverage made of jaggory, sugar
etc. and water and drunk as sherbet.

Pāñchāpatre : Five cups or vessels collectively.

<u>Pāñchāmrīta</u>	: The five nectar-like substances; milk, curds, ghee, honey and sugar, and a compound made of them.
<u>Pāndān</u>	: Box.
<u>Paramparā</u>	: Lineage.
<u>Parichāraka</u>	: Attendant.
<u>Parigrahana</u>	: Accepting.
<u>Paryāya</u>	: Worship of Lord Krisna at Udupi by the <u>Svāmis</u> of the <u>Astha mathas</u> (<u>Dvaita</u>).
<u>Parjanya</u>	: A religious ceremony where the Rain God is prayed to bring rain.
<u>Parupatyagāra</u>	: Officer in charge of a temple, a choultry etc.
<u>Paryatithi</u>	: A religious offering presented on the occasion of a change of the moon.
<u>Pattābhiseka</u>	: Coronation.
<u>Peiskār</u>	: A revenue officer secondary to an <u>amildār</u> .
<u>Pītha</u>	: A seat of a <u>guru</u> .
<u>Pitrudivasa</u>	: (<u>Pitru tīthi</u> or <u>Pitrudina</u>) The death anniversary of the parents.
<u>Prabhāvali</u>	: Radiance circle: the "glory" surround the head of an idol.
<u>Pradōsa-pūjā</u>	: Worship offered in the evening.
<u>Prākāra</u>	: An encircling wall.
<u>Prakarana</u>	: A treatise.

<u>Pranava</u>	: The mystic syllable <u>ॐ</u> .
<u>Prasāda</u>	: Any gift (food, fruit, water, ashes, etc.) that comes from a <u>guru</u> or idol.
<u>Pratisthe</u>	: Installation; Consecration.
<u>Prayaschitta-kārike</u>	: Gift or due offered on the occasion of purificatory ceremony.
<u>Punyāhavāchana</u>	: The consecration; The purification of a house or temple after defilement or before use.
<u>Pūrnāhuti</u>	: The last offering at a homa or final oblation.
<u>Purohita</u>	: Lit. Placed foremost or in front; The family priest.
<u>R</u>	
<u>Rahadāri</u>	: A passport; A permit; A guard taken on a journey.
<u>Rājasri</u>	: Royal sovereignty or majesty.
<u>Rāmanavami</u>	: The ninth day in the light half of Chaitra, being the birthday of Sri Rāmachandra.
<u>Rathotsava</u>	: Car festival.
<u>Rāsi</u>	: A sign of the zodiac, An astrological house.
<u>Raupyadāna</u>	: Silver given in charity.
<u>Rayasa</u>	: Clerkship; Letter from a <u>guru</u> .

<u>Rudrābhiseka</u>	: Anointing a <u>linga</u> whilst repeating the Rudrasūkta.
<u>S.</u>	
<u>Sadas</u>	: An assembly.
<u>Sādhaka</u>	: One who is engaged in spiritual practices.
<u>Sādhana</u>	: Spiritual practice.
<u>Sadudarsana</u>	: <u>Sāṅkhya</u> , <u>Yoga</u> , <u>Nyāya</u> , <u>Vaiśeṣika</u> , <u>Pūrva-mīmāṃsa</u> , and <u>Uttaramīmāṃsa</u> .
<u>Śaiva</u>	: Follower of Śiva.
<u>Śākta</u>	: Worshipper of Dēvi.
<u>Salām</u>	: Greeting.
<u>Samādhi</u>	: Tomb.
<u>Samārādhane</u>	: Entertainment made to Brāhmaṇas on festive or religious occasions; Community feeding.
<u>Samprōksane</u>	: The act of sprinkling with water for purification; Consecration by sprinkling.
<u>Samsthāna</u>	: A state exercising revenue and judicial authority.
<u>Sanads</u>	: Charters by kings to individuals and groups.
<u>Śanipradōsa</u>	: <u>Pradōsa</u> falling on Saturday.
<u>Santarpana</u>	: Lit. offering food to saintly people; Community feeding.

<u>Sanyāsa</u>	: Abandonment of all worldly possession and earthly affections; Profession of asceticism.
<u>Sarvamānya</u>	: Rent free.
<u>Sarvādhikāri</u>	: A general superintendent.
<u>Saura</u>	: Devotee of sun.
<u>Sēkdār</u>	: The native collector of the revenue of a division of village or land.
<u>Senubova</u>	: The village accountant.
<u>Sikhara</u>	: The top of a temple.
<u>Sistu</u>	: Standard land assessment.
<u>Sivarātre</u>	: The 14th day of the dark fortnight of Māgha; A night on which fasting, vigil, etc. are held in honour of Siva.
<u>Stōtra</u>	: A hymn of praise.
<u>Subedār</u>	: The chief native officer of a taluk.
<u>Subhā</u>	: A province.
<u>Sukhanāsi</u>	: A small room in a temple in front of that wherein the idol is placed.
<u>Sūdra</u>	: A man of the fourth or servile tribe.
<u>Sūtra</u>	: A line; Axiom; Treatise on rituals and ethics.
<u>Svētachhatra</u>	: White umbrella held over the head of a <u>Guru</u> which serves as a shelter.

<u>Swāstyā</u>	: Land either liable to a trifling quit rent, or altogether exempt from tax.
<u>Swayampāka</u>	: Cooking by self.
<u>T</u>	
<u>Takīt</u>	: Injunction; A letter of injunction from Government to an officer.
<u>Tantra</u>	: Ritual; An established doctrine; A system.
<u>U</u>	
<u>Uddharane</u>	: Spoon.
<u>Udugore</u>	: A present given on auspicious occasion.
<u>Ugrāna</u>	: A store house; A granary.
<u>Umbali</u>	: An enjoyment gift; The rent free grant of a plot of ground or of a village.
<u>Upādhi</u>	: Lit. Leading near; Duty; especially that of a priest.
<u>Upakarma</u>	: A ceremony performed once a year (Full-moon-day or under sravana-asterisk) before reciting the <u>Vedas</u> .
<u>Upanayana</u>	: Investiture with a thread to be worn over the left shoulder and under the right.
<u>Upanisad</u>	: The knowledge of <u>Brahma</u> as the only existent; The sections of the <u>Vedas</u> (i.e. their <u>aranyakas</u>) which treat of this knowledge.

<u>Upāsana</u>	: Performance of worship; Adoration and spiritual practices.
<u>Uttāra</u>	: Land given rent-free by government to an individual as a reward for services.
<u>V</u>	
<u>Vālekāra</u>	: (Ölekāra) A servant who carries letters.
<u>Vāmāchāra</u>	: Bad conduct; Wicked practice.
<u>Varadamudrā</u>	: Pose of hands indicating benevolence.
<u>Varaha</u>	: A gold coin with a boar stamp; a <u>pagoda</u> ; four rupees.
<u>Varamahālakṣmi vrata</u>	: The second Friday in the bright fortnight of Srāvāna.
<u>Varnāśrama</u>	: Caste and order; Class and stage of life.
<u>Vasantōtsava</u>	: A festival observed in spring (comprising the months Chaitra and Vaisākha, from the middle of March to that of May).
<u>Vastradāna</u>	: Cloth given in charity.
<u>Vedānta</u>	: Lit. End of the <u>Veda</u> ; An <u>Upanisad</u> .
<u>Vedapārā�ana</u>	: Recitation of the <u>Vedas</u> .
<u>Vibhūti</u>	: The holy ashes of cow-dung.
<u>Vidēhamukti</u>	: Death of a holy personage.
<u>Vigraha</u>	: An image.
<u>Vijayayatre</u>	: Victorious travel.

<u>Vimāna</u>	: The abode of God comprising the entire structure from the plinth to the final over the superstructure with the sanctum in the middle.
<u>Vināyakana-chavati</u>	: The fourth day of the bright fortnight of Bhādrapada.
<u>Viniyoga</u>	: An appointed task or duty relating to religious activities.
<u>Visa</u>	: 1/16 of a <u>hana</u> .
<u>Viśesa-kānike</u>	: A kānike that is given on special occasions.
<u>Vrittī</u>	: A small landholding.
<u>Vyākhyāna</u>	: Expounding; Commenting; Explanation.
<u>Vyāsapūjā</u>	: The worship of Vyāsa, the son of Parāśara and Satyavatī, who is regarded as the original arranger of the <u>Vedas</u> and founder of the <u>Vedānta</u> Philosophy.
<u>Y</u>	
<u>Yaga</u>	: A sacrifice.
<u>Yakṣa</u>	: A spirit; Kubēra.
<u>Yoga</u>	: Reasoned and reverent enquiry.
<u>Yugādi</u>	: A festival observed on a New-Year's day (The first day of Chaitra Śu.).

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~~ପ୍ରଦୀପ କାନ୍ତିଚିହ୍ନ~~

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